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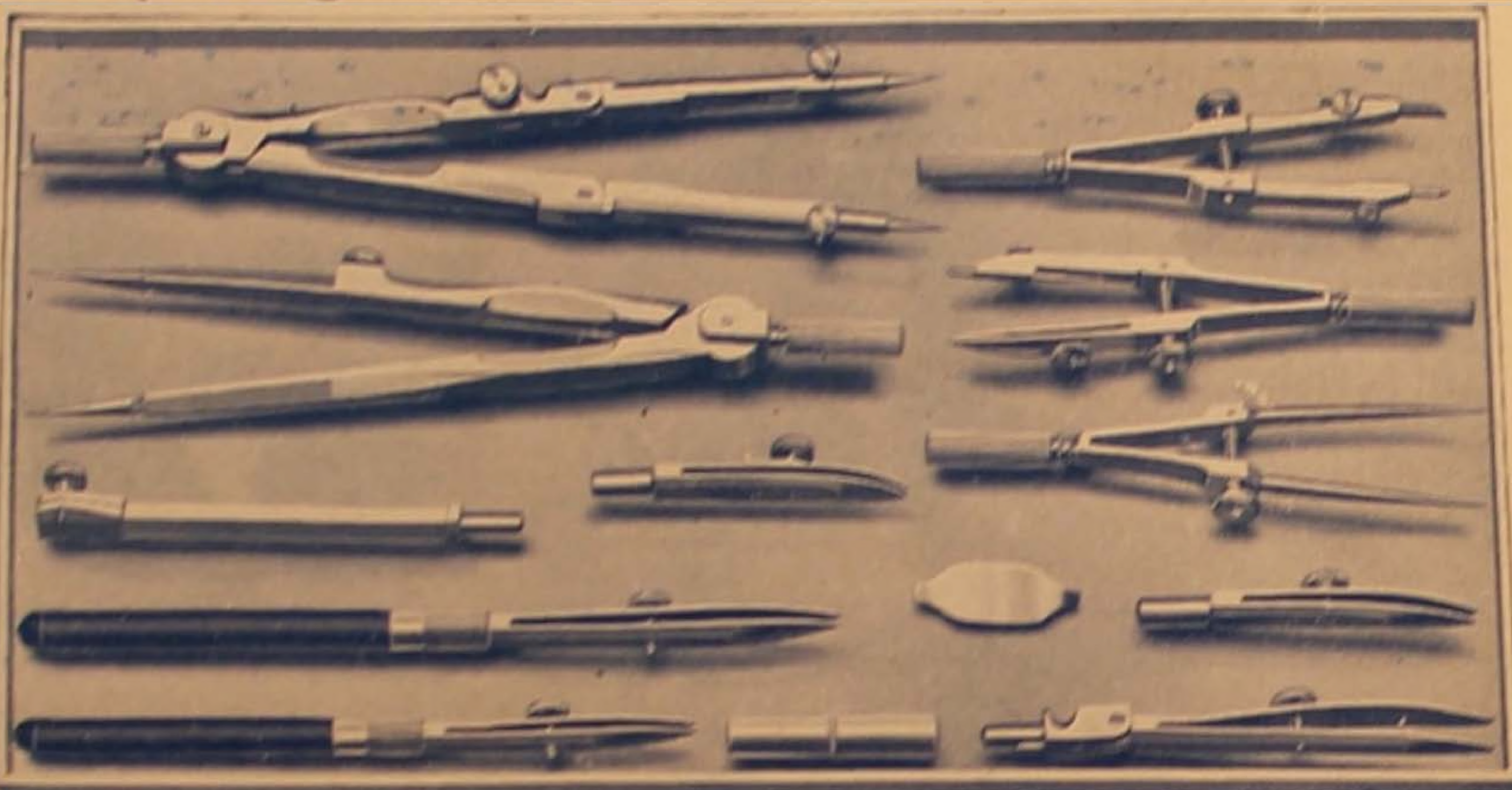
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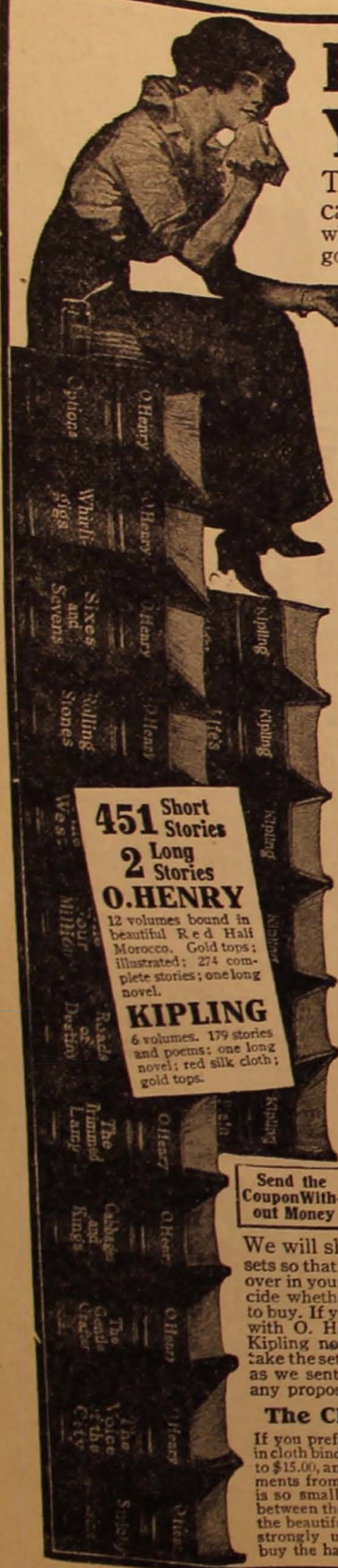
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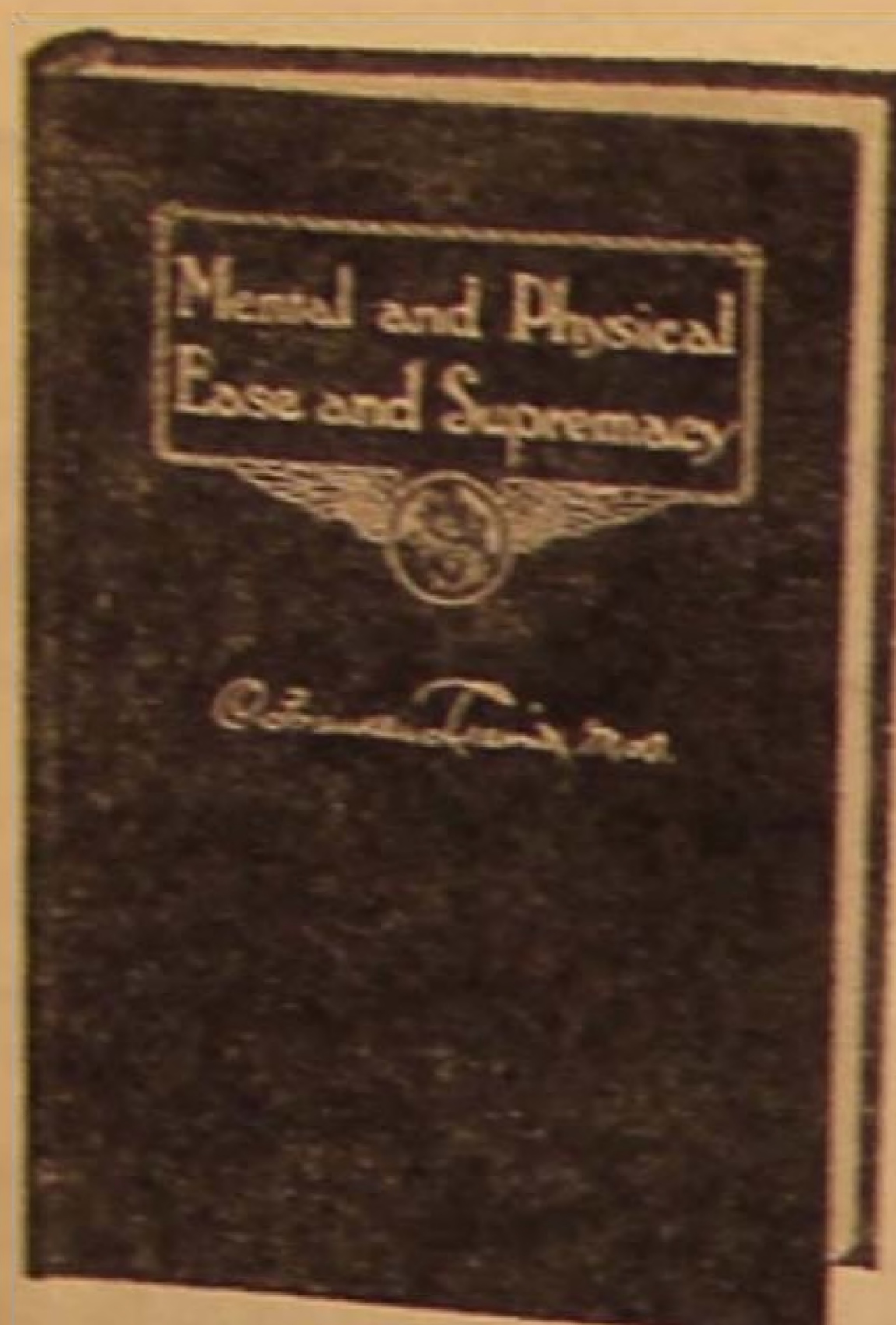
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WILLIAM WALKER ATKINSON, Editor

Vol. 1

DECEMBER, 1916

No. 10

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Entered as Second-class matter, July 17, 1916, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879.

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Don't be an emotional spendthrift—save up something for a rainy day.

Don't gush, and mush, and slush away all your feelings over fool things not worth an ounce of honest feeling. Save up your emotion for use in doing real things.

Cultivate a little poise, self-control, and emotional reserve force, for the hours of real trial when you will need every bit of emotional power and strength that you possess.

Stop indulging in those emotional "jags," and sprees of sentimentality. For, like every other form of intemperance, these result in weakness and inefficiency.

Emotional inebriety is just as deplorable as any other method of dissipating one's energies and powers.

True feeling does not "slop over"; this maudlin, wishy-washy stuff does not indicate real feeling—rather does it denote the absence of real feeling.

Muzzle the emotional Katzenjammer—shut off the tremolo stop!

Physiology and Metaphysical Healing

By William Walker Atkinson

I have received several letters from metaphysical healers and teachers, and several more from the followers or disciples of these good folks, protesting more or less vigorously against the spirit of my last month's article entitled "The Physical Basis of Metaphysical Healing." The points brought out by these critics in opposition to those emphasized by me in the article in question are such that I have thought it advisable to say a little more along the same general lines.

The general point of attack in these criticisms is that which may be called **the denial of any physical basis of metaphysical healing**—the insistence upon the point that physiology is in direct opposition to metaphysics, and that the recognition of any truth in it is practically the supporting of fundamental error, and the denial of fundamental truth.

Carefully sifting the statements contained in these letters of protest, and carefully analyzing the principles sought to be enunciated therein, I find the chief basis of protest to be this: **That there is nothing but Mind or Spirit; and that therefore all true metaphysical healing should be based upon the assertion of the reality of Mind or Spirit, and upon the denial of the actual existence of the physical body, and therefore of the denial of all physiology which is based upon the postulate of the actual existence of the physical body.**

Now, here we have an issue clearly defined and positively stated—and I am glad to take up the gauntlet of argument thrown down to me by these critics. I shall therefore now proceed to a consideration of the main point of contention and argument; and I ask you to carefully follow what I have to say in connection therewith, for it may help to straighten out some kinks in your thinking on the subject.

In the first place, I freely and unreservedly admit that, **speaking from the position of Absolute Being**, we may truthfully assert that there is no **abiding** reality in matter, including the physical body—and, therefore, none in the physiology which is based upon the existence in the physical body. But, at the same time, I just as positively assert that **for all practical purposes of existence on the plane of relative existence**, matter and the physical body, and the physiology based thereupon, must be assumed to actually exist. Let us not confuse the planes of Absolute Being and those of Relative Existence—for if we do this we will fall into a pitfall of error from which it will be difficult to extricate ourselves.

The material world, and all contained therein, good, bad, and indifferent, painful and pleasurable, high and low, great and small, all belong to the category of relative existence or phenomenal experience—they come and go in appearance, are born, flourish for a time, and then are resolved into the nothingness from which they originally arose. In the beginning, and at the end, there is nothing but Absolute Being, which is so far beyond our relative powers of thought, conception, and imagination as to be practically inconceivable to us except in symbols like those of the higher mathematics. So far, all well; but this is not all.

If we are to think at all, we must think in the terms of Relativity—for all thought of the Absolute must be in the terms of the Absolute, and these terms are not conceivable to our finite minds. All that it is possible for us to “think” about are the things of the phenomenal world; and if we deny the existence of that phenomenal world, there is nothing left for us to think about. Our thinking machinery is built for thought regarding relative things—we have nothing with which we can think the Absolute. When we wish to indulge in thought regarding the Absolute, we must use mental symbols.

This being so, we see that even these would-be “high metaphysical” thinkers, teachers, and healers, are really thinking about relative things, even though they are at the same moment denying the fact. When they are affirming health of the body, physical perfection, physical harmony, etc., they are positing the existence of the physical body—let them deny the existence of the physical body, and there is nothing left for them to think and talk about in their “healing statements” and treatments. If they were consistent, they would deny out of existence their own bodies and those of their patients—and faith! some of them have actually made this sad mistake, as we shall see presently. **The assertion of a healthy body is as much a recognition and assertion of relative existence as is the recognition of a diseased body**—this may be vigorously disputed, but there is no logical escape from the conclusion if we are intellectually honest with ourselves.

If we are to deny relative existence, and to assert that only Absolute Being exists, all well and good; but we cannot logically and consistently at the same time assert that our bodies are healthy, normal, and all the rest of it. **If we deny relative existence, then we must deny a perfect body as well as an imperfect one**, in which case there is no sense or reason in treating the physical body at all.

Of course, these teachers, healers, and their disciples do not pretend to be consistent or logical in this matter. While denying the reality of the material world, and the physical body which forms a part of it, they manage to take mighty good care of the latter; they care-

fully clothe it, bathe it, feed it, air it, and generally act as if it were anything but an illusion or unreality. **They reserve their denial of reality for only such physical conditions and aspects as may be disagreeable to them**—and in this way they really act with much common sense and reason.

If the physical body is an illusion, error, or “claim of mortal mind,” why not deny it entirely out of existence, and help the good work along by refusing to heed any of the erroneous demands of this illusory thing for food, heat, clothing or general care? That would be the logical course to pursue, would it not? If all is Mind or Spirit, and all else is illusion or error, then why not live in Mind or Spirit and let the illusory and erroneous body disappear by starvation and neglect? This would be insanity, of course; but it would be the logical conclusion of an insane premise.

The Vedantists, who have reached a plane of Idealism higher than that attempted by any other philosophy known to man, are quite logical and consistent on this point. They do not commit the folly of some of our “high metaphysical” teachers of the western world, who try to blow hot and cold at the same time. The Vedantists, through their most advanced teachers and writers, assert positively that nothing absolutely exists except the Absolute—all else being Maya, or illusion. But in this category of Maya, or illusion, they include the entire content of the relative and phenomenal world of experience, good and bad, pleasant and painful—**everything that can be sensed, or known through sensation**. This then wipes out of absolute existence all that we know in our world of sense experience—they refuse to compromise a particle in this contention. But, at the same time, they freely admit the **relative existence** of the phenomenal world, and all contained therein. They say that “**for practical purposes, the phenomenal world must be thought of as existing**.” They say that “dreams are true while they last”; and that when the Dreamer awakes then the entire figment of the phenomenal world vanishes, and there is nothing left but the Absolute. This, you see, is quite logical and consistent, if the fundamental premise is once admitted.

But our western world “high metaphysicians” wish to affirm the reality of the pleasant and agreeable side of the phenomenal world, while denying the reality of the unpleasant and disagreeable side. They declare the former to be Truth, and the latter Error and Untruth! How they are able to do this is a puzzle to logical philosophers and true metaphysicians. The sane view, in the opinion of the latter, is that the recognition of Fundamental Reality gives to one the power to master the conditions of the phenomenal world, and to create and re-create the conditions therein so as to bring to him what he seeks and desires in the way of health, physical and mental well-being, etc. But he never

loses sight of the fact that all this is "on the relative plane of manifestation"; and that the difference consists solely in being subject to material conditions, on the one hand, and master of material conditions, on the other hand.

In the earlier days of Metaphysical Healing some of the practitioners of the new "science" made the mistake to which I have alluded. They treated a case by denying the existence of the material body, or the particular organs thereof which were under treatment—and the body often took them at their word, and manifested Nothingness by passing out of existence, to which no one could have taken exception if he was logical and consistent. Moreover, in a number of cases of prominent healers and teachers **their own bodies accepted the idea of non-reality, and there were many disastrous physical collapses.** Some try to explain these occurrences by saying that the healers and teachers "took on the condition of their patients"—but the true reason is that they **"took on" the condition of non-existence which they, themselves, had so vigorously asserted in their treatments.** This is a fact known to many "on the inside"—I do not know of it ever having been previously stated in print, however.

Though in many cases not thoroughly understanding the principle at work in these things, these early teachers and healers soon began to realize that there was something wrong—and they mended their ways. Instead of treating by denying the existence of the physical body, or the particular organs thereof under treatment, they began by **asserting the reality and existence of a normal, healthy body or organism, and insisted upon the non-existence of the abnormal, diseased condition.** In this they were scientific, consistent, and logical. Recognizing that Thought is the real cause of phenomenal appearance, they insisted upon the manifestation of desirable Thought conditions, and denied out of existence the manifestations of undesirable Thought conditions. **BUT THEY ALWAYS CREATED NEW PHYSICAL CONDITIONS TO REPLACE THOSE WHICH THEY WERE DESTROYING.**

Now, then, to get back to the starting point: if we are dealing with physiological conditions, and we cannot escape doing so in our metaphysical treatments, let us do so scientifically and not in an amateurish, hit-or-miss fashion. Let us learn something about the normal physical conditions which we wish to create in order to replace the abnormal ones that we wish to destroy and neutralize. Let us get acquainted with the materials with which we are dealing, so that we may mold and shape them to better advantage—when we have the perfect pattern or mold, we are able to produce the perfect article.

To be perfectly just to all sides, however, we should realize that it was perfectly natural for these early metaphysical healers—and their followers of today—to manifest a distaste toward all ideas of the

study of physiology and anatomy. The reason is not difficult to discover: it lies in the fact that physicians and others usually studying physiology in connection with the healing of disease, usually confine themselves to a study of the abnormal, diseased, physiological conditions of the human body, instead of the normal, healthy conditions thereof. They let their minds become filled with the mental pictures of diseased, abnormal conditions, symptoms, etc., until they carry around them a mental atmosphere of physical abnormality. As Dr. Sheldon Leavitt, of Chicago, has well said of them, "they stick to the old materialistic ideas and cultivate the thoughts engendered by close association with cadavers, morbid specimens, bacterial cultures, microscopic slides, and pathology in general." No wonder that the metaphysical healers revolted at this—but they went too far in the opposite direction; **they forgot that Truth lies in the middle of the road.**

The scientific metaphysical healer of today realizes that Health is the normal and natural state of man; and that all Nature is striving to manifest Health and Strength in him, in spite of the man's own pullings in the other direction. He realizes that there is in every man a Something which once aroused will manifest normal, natural, healthy conditions—and that this Something works better and more quickly when a Perfect Pattern is presented to it as a model. Therefore, he keeps Health and Normal Physical Conditions ever in his mind, and strives to awaken the energies of the patient and to set them to work along the lines of the Perfect Pattern.

The best healers will be found to do this unconsciously, even though they deny doing it consciously. **They are found to form a clear, strong mental picture of the desired condition—the normal, natural state of healthy functioning of the organism.** Their denials and denunciations of "error" are found to consist of the denial of the permanence of the abnormal, diseased condition—that which is torn down and destroyed in this way always being replaced with the normal condition or state. Healers and teachers: analyze your own mental states held during your treatments, and see if this is not so in principle!

Let us then, good friends, throw off these old half-truths which have held us back in our thinking; let us not be tied to old formulas and "statements" which are but a form of "mumbo-jumbo" and fetishism! Let us make the distinction between the Absolute and the Relative, and not become bewildered by attempting to mix them up in our conceptions. While gazing at the infinite heavens of Absolute Being, let us keep our feet firmly planted on the solid earth of Relative Manifestation. "One world at a time."

The Path of Action

By Yogi Ramacharaka

In the Philosophies of India, notwithstanding their external points of difference and distinction, there are to be found always many common points of basic agreement—many fundamental harmonies and absence of distinction and difference. Among many other points of this basic harmony and agreement, we find the statement of the several Paths to Attainment. In this statement is expressed that idea which lies at the very heart of Hindu philosophical and religious thought—the idea that “all paths lead to the One.”

The Hindu thinker holds that while each path leads invariably to the One, and that therefore one path is as good as another in the end, still certain paths are better adapted for certain individuals than are others; and each individual should follow the path which most appeals to him, and which best fits in with his individual requirements, character, and degree of attainment. And, consequently each seeker after Truth respects the paths trodden by the others; and does not commit the folly of imagining that his own particular path is the only path, or even the best path for all travelers.

In order to make this fact clear to the reader and student, I shall repeat here the statement of the characteristics of the Four Paths of Attainment which I set forth in my article in this magazine published several months ago—this repetition I think is justified by the need of having the Western student grasp the characteristics of each of the Four Paths.

The Four Paths of Attainment are as follows: (1) **Raja Yoga**, or the Path of Unfoldment of Consciousness, by which the seeker strives to tear down the barrier of sense-limitations, and to train his powers of consciousness to unfold, so that finally he may see with the eyes of the Spirit; (2) **Gnani Yoga**, or the Path of Philosophy, by which the seeker strives to solve the Riddle of the Universe by the power of his intellect, so that finally by knowing Truth he may become one with it; (3) **Karma Yoga**, or the Path of Action, in which the seeker strives to unfold and develop his soul by Right Action, or Work Without the Hope of Gain—striving to do well his work in the world, his duty to God and to man, so that he will eventually become free of the bonds of selfish desire and reach the common goal—unity with the One; and (4) **Bhakta Yoga**, or the Path of Love, in which the seeker strives to become absorbed in the being of God by reason of his passionate love, devotion and attachment to him.

In a recent article I called your attention to the subject of Bhakta Yoga, or the Path of Love. In the present article, I ask you to consider the subject of Karma Yoga, or the Path of Action.

The teachings of the Hindu doctrine of Karma Yoga will sound strangely to Western ears; for in the Western world Action is placed on a very high pedestal, and material achievement is regarded as of paramount importance. In the Land of the Hindus, Action is regarded as subordinate to Thought and Knowledge. The unprejudiced student of mankind will perceive here another illustration of the tendency of men to over-emphasize some particular phase or aspect of Truth, and to under-estimate the opposite aspect or phase. India undoubtedly needs at this time a revival of incentive to Action; while the Western world needs at this time a revival of incentive to Thought and Knowledge. And the wise realize that the Forces of Life are operating so as to bring about a revival of the missing element in each of these civilizations—so that a better balance may be had.

The word "Karma" is derived from the Sanscrit term "**kri**," meaning "to do: to act." The idea of Karma is interwoven with the Law of Cause and Effect, in the mind of the Hindu. The Hindu realizes that he is today as the result of what he was yesterday, and he knows that tomorrow he will be as the result of what he is today. Therefore, he regards Action as the seed of future results, events and happenings for him, and he governs himself accordingly. Moreover, his philosophy teaches him that he attracts toward himself the things in accordance with his desires; and so he tries to avoid entangling himself in a web of the results of vain desires. The keynote of the Hindu's doctrine of Karma Yoga is that of **Non-Attachment and Non-Entanglement**; therefore his ideals tend toward an attitude of **Detachment** toward the things of the objective world.

But, counterbalancing this, the Hindu has the idea of Dharma, or natural Duty, firmly impressed upon him by the teachers, and actively present in his consciousness. Therefore, as might be expected **the full doctrine of Karma Yoga is found to consist of the idea of efficient Work, Duty, and Action without the hope of reward or the attachment to results.** This is a strange doctrine to the Western mind—the idea of the performance of Work and Action as a Duty, detached from the hope of or love of the reward of the activity, does not appeal to the average Western mind; but to the Hindu Karma Yoga the idea embodies the best and most practical philosophy of life.

But, although the Western mind tends to rebel at and reject this idea of Karma Yoga, the wisest of the Western performers of Action sooner or later come to the conclusion that, at the last, the reward and prizes of work and action amount to but little—and that the true

reward of work and action comes in the activities themselves. It may be stated as a general truth that the more a man has attained in life, the less he values the prizes he has gained, and the more he realizes the satisfaction of the work and action for its own sake. The Joy of the Game is found to be the great incentive to action in the case of most of the great workers and achievers of the Western world. So that, when rightly considered, the East and the West are found to be not so very far removed in thought regarding this subject, after all.

Let me here quote a bit of my own writings published about ten years ago. It relates an actual experience of a man then well-known as a great "captain of industry" in the Western world, but who since that time has passed on to another plane of existence. This man, generally regarded as a selfish, grasping, avaricious man, made the following statement, in confidence, with the understanding that his name was never to be used in connection therewith. In order to appreciate his statement, it must be remembered that at the time of its utterance this man had no knowledge of the Hindu Philosophies—yet he seems to have stumbled across a bit of characteristic Karma Yoga teachings; he may have brought it with him from a previous incarnation. Here is what he said:

"The public gives me credit for being a most strenuous character, and as planning a long way ahead some wonderful combinations and schemes. They are quite wrong. I plan very little ahead, in fact often see no more than one step at a time, although the general plan seems to be stored away somewhere in my mind. I feel that to a great extent I am merely a pawn in a great game of chess, and am being used by some great power as a means of working out some great changes in men and things, although I am ignorant of what these changes are. I do not feel that I am favored by Providence for any special good in me, for, without mock modesty, I may truthfully say that I do not deserve any special reward, for I am no wiser or better than my fellows. I cannot help feeling at times that the things I do are done for some other people, possibly for the whole race, although many of my acts, or rather the results of my acts, may seem in the direction of working injury to the public at large. I get no special pleasure from my money, although I feel a keen interest in the game of making it, for the time being; and when a thing is accomplished I feel like flinging it away like a worn-out toy. I do not know what it all means, to be sure, but I am sure it means something. Some day, perhaps, I may be stripped of my possessions, but I feel that even if that happens I shall be given something that will repay me for my apparent loss. I noticed this thing early in life, and I soon learned to be 'led' or moved by it, whatever it is. When I resisted, I found that I was hurt somehow; but

I found that when I allowed myself to be moved without resistance, I was successful. Sometimes, I laugh to see how the public regards my 'achievements,' when really I have been merely a checker-man or pawn on the board of some great game, the mover of which I do not know, and of whom I have no reason to believe myself a special favorite."

Non-Attachment, and Fidelity to Duty—these are the keynotes of the doctrine of Karma Yoga. But Duty (or "Dharma") has to the Karma Yogi a much wider significance than to the ordinary man, particularly to the average Western Man. Duty, to the Karma Yogi, consists not alone in performing right action toward other persons by reason of moral obligations or social obligations; to him Duty means also **being true to oneself**, and accordingly acting to the best of one's ability in the expression and manifestation of the powers, talents, and capabilities which he finds within his character or mental and physical makeup. The Hindu tailor considers it his duty to be as good a tailor as he can be; the servant, to be as good a servant as he can be; the farmer, as good a farmer as he can be; the prince, as good a prince as he can be—not alone from a sense of moral responsibility to others, nor as a social duty, but rather because by so doing he is manifesting his Dharma, or Karmic Duty, and thus working in conjunction with The LAW.

In the little occult manual, "Light on the Path," which embodies many very ancient aphorisms of the Eastern world, the student is first instructed to "**Kill out ambition**," and immediately afterward to "**Work as those do who are ambitious**," a paradox most confusing to the Western mind, but presenting no difficulty to the mind of the person familiar with Karma Yoga—for it expresses the very essence of that philosophy of life.

In the great Hindu epic, "The Bhagavad Gita," the young prince Arjuna complains bitterly of having to play his part in the great battle of which he is one of the leaders. He is not afraid, or cowardly, but he has no heart for the fight, for he has naught but feelings of love and compassion for those opposed to him, who are his uncles and cousins, and their followers. But Krishna, playing the part of the charioteer, bids him do his duty as a prince—to be true to his Dharma, his place and rank in life. He tells him that he should not allow his lack of desire for the rewards of action to drive him into the retreat of Inaction. He bids him perform his task, leaving the results and effects to the Supreme Power.

Sir Edwin Arnold has beautifully translated Krishna's words in his poem, "The Song Celestial," from which I shall quote a few lines. Krishna speaks to Arjuna, saying:

"No man shall escape from act
By shunning action; nay, and none shall come
By mere renouncements unto perfectness.
Nay, and no jot of time, at any time,
Rests any actionless; his nature's law
Compels him, even unwilling, into act.
(For thought is act in fancy.) He who sits
Suppressing all the instruments of flesh,
Yet in his idle heart thinking on them,
Plays the inept and guilty hypocrite:
But he who, with strong body serving mind,
Gives up his mortal powers to worthy work
Not seeking gain, Arjuna! such a one
Is honorable. Do thine allotted task!
Work is more honorable than idleness;
The body's life proceeds not, lacking work.
There is a task of holiness to do,
Unlike world-binding toil, which bindeth not
The faithful soul; such earthly duty do
Free from desire, and thou shalt well perform
Thy heavenly purpose."

The Karma Yogi lives in the spirit of the following wisdom from the "Light on the Path":

"Stand aside in the coming battle; and though thou fightest, be not thou the warrior. Look for the warrior, and let him fight in thee. Take his orders in battle, not as though he were a general, but though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else, in the fever and hurry of the fight, thou mayest pass him: and he will not know thee unless thou knowest him. If thy cry reach his listening ear, then will he fight in thee, and fill the dull void within. And, if this is so, then canst thou go through the fight cool and unwearied, standing aside, and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. But, if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy sight grow uncertain, and, in the dust of the battle field thy sight and senses will fail, and thou wilt not know thy friends from thy enemies. * * * You can stand upright now, firm as a rock amid the turmoil, obeying the warrior who is thyself and thy king. Unconcerned in the battle, save to do his bidding, having no longer any care as to the result of the battle—for one thing only is important, that the warrior shall win; and you know he is incapable of defeat."

I trust that I have been able to at least indicate the general spirit of the Path of Action—of Karma Yoga—in these pages. The subject is too great a one to be more than merely indicated in such a limited space, of course.

Hot Baths and Cold Baths

By Frederick Vollrath

In my last month's paper I directed your attention to the subject of warm baths, i. e., the bath the temperature of which is from 90 to 98 degrees, Fahr. In the present paper I shall direct your attention to the subjects of Hot Baths and Cold Baths, respectively.

Hot Baths. By the Hot Bath is meant a bath the temperature of which is above 98 degrees, Fahr. There are many persons who regard this form of the bath as of great benefit, while another class is disposed to consider it as somewhat weakening and debilitating. The truth lies between the two extremes, as usual; and the value of this form of bath depends materially upon the personal characteristics of the bather.

The Japanese are great advocates of and practitioners of the Hot Bath. The average Japanese takes a daily bath the water of which is of a temperature which the average Caucasian would regard as "scalding"—he practically boils himself alive, and claims to get great benefit therefrom. The sturdy, strong physical condition of the Japanese race proves at least that the Hot Bath is well adapted to the requirements of the individuals of that race.

Many persons of our own race make a practice of taking a bath the temperature of which is about as hot as can be borne with any degree of comfort. They claim that this form of bathing "takes the tired feeling out of" them; makes them feel fresh and vigorous; relieves them of the effects of colds, fatigue, and soreness of the muscles. They also claim that it tends to induce sound sleep and rest at night. There is, however, often noticed a tendency to overdo this practice, and in some cases it is found that persons have been weakened by too frequent indulgence in the hot bath. As I have said, the matter is one in which the physical characteristics of the individual must be considered; and, in all cases, moderation and common sense must be observed.

It is a good rule to follow the hot bath with a "wash off" or spraying with water of a considerably lower temperature. The hot water of course opens the pores of the skin and renders one susceptible to colds from sudden draughts, etc., this being obviated and remedied by the final application of cold water.

Cold Baths. By the Cold Bath is meant a bath the temperature of which is below 65 degrees, Fahr. As in the case of the Hot Bath, we find here the example of many persons who are quite enthusiastic over the benefits of a plunge into cold water immediately after arising in the morning; and also of the need of moderation and common sense

in the matter. The Cold Bath fanatics have made a fetish of the cold plunge, and in many cases have overworked the idea; and have also induced persons to practice it who were not physically fitted for it.

The Cold Bath, properly applied and used in moderation by the right kind of persons, is very invigorating and stimulating. Its effects are exhilarating and bracing, the blood being brought to the surface in the reaction following the shock of the cold water. For persons in vigorous health and of strong vitality it is a valuable thing. But it is not to be advised in the case of young children, delicate women, or those whose vitality is impaired or weakened, such as invalids, or aged persons.

Then again, there is no need of the temperature of the Cold Bath being that which the extremists and enthusiasts favor and employ. The temperature may be raised somewhat by the addition of a little hot water, and the benefits of a Cold Bath thus obtained without the use of the ice-cold temperature favored by the fanatics. Many persons who might have been benefited by a rational Cold Bath have either been injured, or else discouraged, by the icy temperature advised by the enthusiasts. **A Cold Bath is not necessarily an ice-cold one!**

The secret of the benefits of the Cold Bath is found in the word "**Reaction.**" The bather plunging into cold water at first experiences a "shock" which drives the blood inward and renders the surface of the body very cold. When he emerges this is quickly followed by the Reaction, or the return of the blood to the surface in increased amounts and with considerable force, the process being Nature's means of protecting the body against undue chill. The Reaction comes with a rush, and produces a glow which often continues for some time afterward. The Reaction comes when the body is withdrawn from the water, of course; and is increased and stimulated by vigorous rubbing and movements of the body.

Father Kneipp, the discoverer of the "Water Cure," so popular in Germany and elsewhere, was a staunch advocate of the Cold Bath, which he held tended to produce a certain ruggedness and "hardness" of the system, and which served to protect the body from disease. The following quotation from one of his works gives us a clear idea of his theory on the subject:

"One of the purposes of the Cold Bath is that of hardening the weakened organisms, and thereby strengthening them to renewed activity. The want of hardening of the system is the cause of the extreme sensibility to disease on the part of the present generation. The people in these times have become effeminate. They are weak and delicate; very nervous; having insufficient blood, weak stomachs and

hearts; the number of strong, vital and vigorous people being very few and far between. They are affected by every change of the weather; the changes of the seasons bring to them colds and chest troubles. Even entering or leaving a warm room, from or to the outer cold, works havoc with them. It is easy to see what is the trouble, and what the remedy. In order to keep healthy one must be hardened against the outer influences of changing weather, temperature, etc. Most unhappy is he whose lungs, neck, or head are injured by every wind, breeze, or storm; and who is obliged to consult the weather-vane the whole year round, to know whether to venture out or to remain indoors. The tree is indifferent to the storm and calm; the heat and the cold. In the wholesome open air it braves wind and weather, and is hardened thereto by its nature. Let a healthy man try our cold bathing, and he will become like the tree."

The beginner with the Cold Bath should not attempt the ice-cold plunge; instead he should start with only a moderate degree of coldness, and then gradually work forward until a temperature is finally reached which is best adapted to his individual requirements. This individual standard may be determined by a series of experiments as above indicated. The standard temperature is **the degree of coldness which does not bring on too severe a shock, and yet which produces a speedy natural reaction.**

The following suggestions are made to those who use, or wish to use, the Cold Bath: (1) Never take the Cold Bath when your body is chilled. It should never be taken unless your body is warm. In the morning, when you wish to take a cold plunge, if your body is chilled or cold you should warm it up somewhat by a little vigorous exercise. (2) Never take a Cold Bath when you are exhausted mentally, or physically; for when you are in this condition your power of reaction is impaired, and without natural reaction the Cold Bath is more or less harmful. For the above reason the early morning, immediately after arising from bed, is the ideal time for taking the Cold Bath.

The following are the three most common ways of taking the Cold Bath: (1) **The Cold Plunge**, which consists of jumping boldly into the tub filled with cold water; then allowing the body to remain there a moment or two until the cold has driven the blood back from the surface of the body; then emerging from the tub and bringing on the Reaction by vigorous rubbing with a rough towel, or by a little exercise, or both combined. Some prefer a tub only half-filled with cold water, in which they kneel while rubbing and pouring the cold water over the upper part of the body with the hands, wash-cloth, sponge, or other aid. (2) **The Cold Shower**, which consists in standing

erect in the empty tub, and turning on the "shower bath" of cold water; or if one has not his adjunct to the bath, the pouring of cold water, from a pitcher, bowl, etc., over the body, down the back and chest, etc. (3) The "**Cold Splash**," in which only a small quantity of cold water is placed in the bottom of the tub, and the person kneeling in it splashes it all over his body; some find this last method to be particularly invigorating and exhilarating.

Father Kneipp, the authority previously quoted, has the following to say to those who are considering the Cold Bath, but who are rather afraid to indulge in it: "Many have anxiety and fear regarding the application of cold water, from which it is difficult to free them. They seem to have a 'fixed idea of the loss of warmth.' They argue that the cold must take away the heat and thus weaken them. But they forget the fact of the reaction in which the warmth returns. Intelligently applied, cold water does not deprive one of warmth, but on the contrary supports and fosters natural heat. Let me ask you only one question: If a weak man, rendered effeminate by a sedentary life, and afraid to venture out of doors in the winter time, is found to have been so hardened and strengthened by the cold water treatment that he feels a pleasure in taking walks even in the coldest weather, and without any feeling of cold, or fear of taking cold, or without any resulting cold, **must not this natural warmth have been increased in him?** Is this wonderful increase in resistance all imagination and illusion, or deception?"

If I have not manifested exuberant enthusiasm over the Cold Bath in this paper, it is not because I do not appreciate and realize the wonderful benefits to be derived from the same when sanely used and employed—for no one realizes better than do I the benefits to be derived from this form of physical exercise. (For this is just what the Cold Bath, or Cold Plunge, or Cold Shower really is—physical exercise rather than a cleansing process, although there is of course some cleansing performed; the stimulation of the circulation in the Reaction following the Cold Bath really exercises the body just as truly as do other forms of exercise more readily recognized under that term.) But, at the same time, I do not wish to turn my readers into Cold Bath fanatics, such as we meet with so often. The idea of a weak, anaemic person, lacking in vitality and vigor, plunging into a tub of icy-cold water, and failing to get the necessary degree of reaction, does not appeal to me as a sane performance.

We must use moderation and common-sense in all things, my friends. Let us be sane, and avoid fads, pet ideas, and too hasty generalization! Let us be well-balanced—then, and then only, may we be efficient.

The Psychic Effect of Colors

By Teresa Ferrando

Not only do emotions and feeling manifest as colors on the astral plane, but colors on the physical plane act upon our emotional natures and set up vibrations in our psychic organism. Scientists now corroborate the teachings of the old occultists who theorized regarding the effect of colors upon the emotions of those who came within their field of influence. So true is this that physicians have written of the benefit to be derived by certain classes of patients by placing certain colors in their rooms and places of abode.

It is interesting and instructive to learn that there is manifested here that same correspondence which we find everywhere else in the working of Nature's laws. That is to say, we find that the color Red tends to awaken in the psychic organism of a person just that class of emotions and feelings which themselves manifest the color of Red on the astral plane. As a writer on the subject of occultism says: "The particular astral colors manifested in the aura by the presence of some particular mental or emotional state are found to correspond exactly with the particular physical colors which influence that particular mental or emotional state."

As we might expect in view of the principle just stated, the marked presence of Red in a room will tend to awaken feelings or emotions of anger, passion, etc., or other feelings concerned with the manifestation of the physical nature. In the same way, we find that Blue of certain tints tend to arouse emotional feeling along the lines of spirituality, religion, worship, etc. Likewise, the presence of Green tends to awaken feelings of relaxation, repose, calmness, etc. So, in the same way, Black induces feelings of depression, sadness, sorrow, and gloom.

Even persons who have no scientific knowledge of this subject are quick to recognize the correspondence between certain colors and certain feelings or emotions. Who does not know the effect of black upon the average person? Is not black the universal symbol of woe and sorrow? Who of us could feel cheerful amidst black drapings, carpets, furniture, etc.? Would we not feel as if we were at a funeral in a room so furnished and hung with draperies? The use of black clothing as a mourning garb arises by reason of the instinctive recognition of this fact.

And, in the same way, is not white universally recognized as the color symbol of purity and high ideals? A church built of white marble produces an uplifting feeling in those who attend the services

therein, as many of us know. The Christian Scientists seemingly recognize this fact when they build their temples, for they are found to almost always employ white, or light tints in their interior decorations.

Nature gives us a strong hint in the same direction when she uses the color Green so lavishly in her out-of-door decorations. The green of the grass, trees, plants, and shrubbery produces a very soothing and restful effect upon human beings. Imagine the effect of **red** foliage, grass, trees and shrubberies! Do you think that we should go to the country for rest if everything there were red? Does not the very thought make us shudder? That the effect of green is not dependent upon out-of-door scenes and surroundings is proved by the fact that a room papered and hung in soft greens will give us at once the feelings of rest and peace. Blessed is the one who has a room of this color into which to retire when in need of a "nerve rest."

We know the effect of scarlet upon certain animals, the bull for instance. Certain other animals are as much excited by the sight of scarlet as is the bull, although they do not manifest their feelings with so much vigor and force. The sight of bright red acts upon some animals much as does the sight of blood; in fact some have thought that the exciting effect of blood upon animals arises largely by reason of its color. We speak of "seeing red" when describing a state of rage and passion. Red has always been the color of passion, in love. Physicians know by experiment that in the case of persons suffering from physical weaknesses, red colors properly displayed will tend to awaken feelings of physical vigor and energy. The freshly oxygenated blood leaving the heart is of a bright red color; whereas the venous blood returning to the heart for fresh oxygenation and energizing is of a dull, ugly, purplish color.

The sight of the clear blue sky tends to awaken feelings and emotions of peace, reverence, awe, and devotion. On the other hand a "gray day" tends to render us gloomy, depressed, and lacking in courage and cheerfulness. When one says that he "feels blue" he is misstating the case, as you may see for yourself by a moment's self-examination—you really do not "feel **blue**"—but rather "feel **gray**."

The sight of a glorious sunset, with its flood of golden light and bright yellow and orange tints, tends to arouse great thoughts and ideas within us; and the presence of like tints and colors in interior decoration tends to produce the same effects in us. I was recently in the "Gold Room" in a hotel in a certain large city, and the effect of the predominating tint was quite marked. The color of Gold has a fascination for most persons, which is entirely lacking in the case of Silver. The instinctive sentiment of the race which makes it value Gold more than the other metals, is suggestive and significant, to say the least. Even savages who but faintly realize its money-value experi-

ence the fascination of Gold, and universally use it as ornaments and decorations.

Those who have made a close study of the effect of colors upon the emotions agree upon the following general classification, viz.: **Red** is exciting and invigorating; **Blue** is cool, soothing, and calming to the feelings and nerves; **Yellow** is inspiring and elevating, and is mental rather than physical or spiritual. You will notice that the three colors here named are the Three Primary Colors from which all the other colors are derived. The occultists hold that **Red** is the color of the physical; **Yellow**, of the mental; and **Blue**, of the spiritual. Here, as so often elsewhere, science and occultism meet in agreement.

There has been much study devoted to this subject of the Psychic Effect of Colors during the past twenty-five years. Of the early writers on the subject Dr. Edwin Babbitt was perhaps the one best known. This authority gives us the following statement of the general principles of his science or philosophy of color: "There is a triunal series of graduations in the peculiar potencies of colors; the center and climax of electrical action, which cools the nerves, is in Violet; the climax of electrical action, which is soothing to the vascular system, is in Blue; the climax of luminosity is in Yellow; and the climax of thermism or heat is in Red. This is not an imaginary division of qualities, but a real one, the flame-like Red color having a principle of warmth in itself; the Blue and the Violet, a principle of cold and electricity. Thus we have many styles of chromatic action, including progression of hues, of lights, and shades, of fineness and coarseness, of electrical power, luminous power, thermal power, etc."

In many hospitals there are rooms decorated in certain tints, having for their purpose the reactive arousing of certain mental and emotional states in the patients placed within them. Also, it is reported that certain business concerns employing large numbers of workmen and workwomen have paid much attention to this subject of the colors of the decoration of the work-rooms, having learned that certain colors tend to depress the workers while other colors tend to render them cheerful, active, and energetic. This certainly is an instance of commercializing psychic science, if it is true. School teachers have learned of this wonderful fact of science, and much attention is given to the subject of school-room color schemes in some quarters.

In this connection, I wish to quote from a writer on this subject the following interesting story: "The American journals report the case of a judge in a large Western city in that country, who insisted upon his courtroom being decorated in light, cheerful tints, instead of in the old, gloomy, depressing shades formerly employed. This judge wisely remarked that brightness led to right thinking, and dark-

ness to crooked thinking; also that his court, being an uplift court, must have walls to correspond, and that it was enough to turn any man into a criminal to be compelled to sit in a dark, dismal courtroom day after day. This good judge, who must have had some acquaintance with the occult teachings, is quoted as concluding as follows: 'White, cream, light yellow, and orange are the colors which are the sanest. I might add light green, for that is the predominant color in Nature; black, brown, and deep red are incentives to crime—a man in anger sees red.' Surely a remarkable utterance from the bench."

The same writer also says, in this connection: "The effect of color schemes upon the mental and moral welfare of persons is being recognized in the direction of providing brighter color schemes in schools, hospitals, reformatories, prisons, etc. The reports naturally show the correctness of the underlying theory. The color of a tiny flower has its effect upon even the most hardened prisoner; while the minds of the children in school are quickened by a touch of brightness here and there in the room. It needs no argument to prove the beneficial effect of the right kind of colors in the sickroom, or hospital ward."

I am not seeking to lay down or to preach any particular scheme or plan of color arrangement. I am merely trying to direct the attention of the public to this important subject. Personally, I think that each individual should determine for himself or herself just what particular colors, shades, tints, or hues are best adapted to his or her particular requirements—and then put into practice the theory based upon personal experience.

The interpretation of colors given in this article may be relied upon as a general principle; but, inasmuch as there are so many different combinations, blends, and so many tints, hues, and shades of colors, it naturally follows that each individual must find some particular tint or hue which is best adapted to his or her particular and individual requirements. Therefore, when you find a color that produces a beneficial or pleasant effect upon you, note the fact and remember just what color it is. Then, after proving the experiment several times, place that color around you, and obtain the benefits thereof.

For, after all, an ounce of experience is worth a pound of theory. As the orientals say: "One knows more about mustard from tasting a single mustard-seed, than in gazing upon an elephant load of it."

Hold the thought---and hustle

A Paradox of Science

By William Walker Atkinson

In preceding articles I have spoken of the principles of Matter, and Force or Energy, respectively; and have shown how Materialism has receded from its original theory that Matter is the original principle from which all things proceed, and then later, from its theory that in Material Energy is to be found the Ultimate Principle.

Materialism has now retreated to the position of what may be called "Etherism" (although the term itself is not employed by the materialists)—the postulate of the Universal Ether as the Ultimate Principle or Ultimate Substance of which everything is composed, or from which everything springs. At least, Matter has been chased back into the Universal Ether, and Material Energy is now seeking its final source there, judging from the latest reports from the materialistic camp. The Universal Ether is the "last line of defense" of Materialism.

Let us then proceed to a consideration of that which has been called the "Cosmic Paradox"—the Great Mystery of Science—or the Great Dumping-Ground of Science—according to the particular views of the speaker or writer expressing the idea. One would naturally suppose that the Universal Ether is a Something regarding which Science is positively certain—something which it has firmly established as Truth. But this is far from being the case. Let us then trace the history, and examine the passports of this theory of the Universal Ether as Ultimate Principle and Substance. We have some surprises awaiting us in the search, take my word for it.

If you carefully consult the best encyclopedias regarding the subject of this Universal Ether, you will get very little satisfaction—the writers seem to be shy regarding it. And if you examine the textbooks you will find the subject expressed too technically for ordinary comprehension. So here is a brief, simple, plain statement of the general theory of the Universal Ether, as taught by Science today in its schools—the technicalities being left out.

The theory of an Universal Ether was a favorite speculation of the ancient philosophers; they employed it to account for and explain almost everything that could not otherwise be explained or accounted for. They found this plan the easiest way of getting rid of troublesome problems. They not only had a Grand Ether, but also many other kinds of Ethers, each explaining some particular mystery of physics. Finally, these Ethers became a scandal of philosophy and science, and

they were abolished by the general consent of the wise. For many centuries they lay in the dust-bin of philosophy into which they had been cast. But, finally, after the lapse of centuries, they "came back," as do so many discarded things if we only give them time enough.

Here is the story of the "coming back" of the Universal Ether into Science. It was found that Science required a Something, or a Somewhat, to account for the passage of the light-waves through empty Space—the corpuscular theory having been found wanting (although this, too, now shows a sign of revival). The light-wave theory was advanced and accepted as being the best possible scientific guess on the subject. It was held that "nothing can act except where it is present," and so a conveying medium was needed—and a hunt was made for it. Then someone remembered the old Ether of the ancients, and lo! it was trotted out, brushed off, and set upon its old pedestal under the new name of "The Luminiferous Ether." And Science fell down and worshipped it.

Then it was discovered that Electricity traveled at the same rate of speed as that of Light, i. e., at the tremendous rate of 186,000 miles per second! Naturally, the Ether came in handy as a theory to account for this high speed of Electricity, also. Then, later, the general theory of the Universal Ether was evolved—and like the serpent of the Israelite prophet, it swallowed up all the lesser Ether theories. This Universal Ether was held to be a very subtle, tenuous substance, unparticled and continuous, filling all Space, and "stuffing up the cracks," between planets, suns, molecules, and atoms alike and conveying the waves of Light, Heat, Electricity, and Magnetism.

Then, a bit later on, the old conception of Matter broke down, and it began to be the proper thing to assert that the Universal Ether is the Ultimate Substance from which all material objects proceed and of which they are composed at the last analysis. And then, a few years later, when the idea of the Dissipation of Energy was advanced and accepted (to the great horror of the old adherents of the once infallible theory of the Conservation of Energy), it was held that the Universal Ether is the Original Source and Ultimate Element not only of Matter, but of Material Energy and Force as well. And, now, at the present day, we hear frequently expressed the idea that the Universal Ether is the "potency of Life and Mind" as well. **Some Ether, isn't it?**

This was all very well, so far as it went—but there was trouble in camp. When Science began to assert the necessary attributes, properties, and qualities of the Universal Ether, then the trouble began—for the attributes, properties, and qualities required to perform one class of the work of the Ether were quite impossible when considered in connection with certain other phases of work which the Ether was supposed to perform. Let us consider these conflicting characteristics

“The Descent Into Hell”

By Carolyn Woodsworth

The seventh of the Nine Stages of the Mystic Path, or the Steps of Initiation, is that known as “The Descent Into Hell.” This phase constitutes the subject of this paper.

In this stage, or step, the soul suffers that dreadful reaction—that awful fall from the Heights of Realization into the Valley of Doubt, Unbelief and Despair, that few mystics escape. Mystics have called this “the mystic death”; “the mystic pain”; “the spiritual crucifixion”; “the dark night of the soul”; “the great desolation”; “the divine absence”; etc. In it the soul cries aloud: “My God, my God! why hast thou forsaken me?” It exemplifies the ancient adage: “The soul ascends to Heaven only by first descending into Hell.”

In all the mystic writings, including those which form the esoteric phase of popular religions, we find some indication, implication, or assumption of a state or phase in which the soul apparently falls from its high state of bliss down into the depths of doubt and despair. This stage is symbolized in the Christian religion by the story of the descent of the Christ into the grave, or even into Hell itself: witness that passage in the Christian Creed which recites that “He descended into Hell,” etc. Also the symbolic rites of the ancient esoteric orders in which the initiate was at one stage of his progress cast into a deep pit, grave, or dark place, from which he afterward arose to enter into the place of glory and attainment. And all whose feet have trod the mystic path know from their own personal experience the actuality of this stage of the journey toward Union with the Divine.

Yet, notwithstanding the many warnings and sign-posts of those who have traveled the path ahead of ourselves, we seem never to be actually prepared for the shock of this stumble and fall from grace which is as true and actual a stage of the journey as are the rest of the stages which we have considered. We somehow always seem to feel that we shall escape this fall—this sojourn in Hell—but rather that we shall steadily mount without a stumble or fall until we reach the Heights of Attainment.

As a writer upon the subject well says: “During the time in which the illumined consciousness is fully established, the self, as a rule, is perfectly content: believing that in this sublime vision of Eternity, this intense and loving consciousness of God, it has reached the goal of its quest. Sooner or later, however, spiritual fatigue sets in; the state of illumination begins to break up, the complementary negative consciousness appears, and shows itself as an overwhelming sense

of darkness and deprivation. This sense is so deep and strong that it breaks all communication set up between the self and the Transcendent; swamps its intuitions of Reality; and plunges that self into the state of negation and unutterable misery which is called the Dark Night."

The same writer says elsewhere: "The most intense period of that great swing-back into darkness which usually divides the 'first mystic life,' or Illuminative Way, from the 'second mystic life,' or Unitive Way, is generally a period of utter blankness and stagnation, so far as mystical activity is concerned. The 'Dark Night of the Soul,' once fully established, is seldom lit by the mystic vision. It is of the essence of its miseries that the once possessed power of contemplation and ecstasy is now wholly lost. The self is tossed back from its hard-won point of vantage. Impotence, blankness, solitude, are the epithets by which those immersed in this dark fire of purification describe their pains."

In the case of some mystics this descent into Hell has taken place with a startling suddenness—like a fall from a precipice; while in others there has first been a period of alternating exaltation and depression, which Madame Guyon expressed by saying that she became "God's weather-cock." She said of this period: "I endured long periods of privation, towards the end almost continual: but still I had from time to time inflowings of Thy Divinity so deep and intimate, so vivid and so penetrating, that it was easy for me to judge that Thou wast but hidden from me and not lost." But finally the periods of illumination became less frequent and of shorter duration, and the state of darkness of soul became as she says "almost continual," until at last the Dark Night finally descended upon her soul. She says of this last state: "My imagination was in a state of appalling confusion, and gave me no rest. I could not speak of Thee, oh my God, for I became utterly stupid; nor could I even grasp what was said when I heard Thee spoken of. Instead of that heavenly peace in which my soul had been as it were confined and established, there was nothing but the sorrow of hell. * * * And—that which was so terrible—it seemed to me that this state must last forever; for I did not believe it to be merely a state, but rather a true falling away. For if I had been able to believe that it was but a state, or that it was necessary, I should not have suffered from it at all. * * * It is an amazing thing for a soul to have believed itself to be advanced in the way of perfection, when it sees itself thus going to pieces all at once."

A writer on the subject says: "This sense of a generally inimical atmosphere, and of the dimness and helplessness of the Ego oppressed by circumstances, is like the vague distress and nervous sensibility of adolescence, and comes in part from the same cause: the intervening

period of chaos between the break-up of an old state of equilibrium and the establishment of the new. The self in its necessary movement towards higher levels of reality, loses and leaves behind it certain elements of its world, long loved but now outgrown: as children must make the hard transition from nursery to school. Destruction and construction here go together: the exhaustion and ruin of the illuminated consciousness is the signal for the outward movement of the self towards other centers: the feeling of deprivation and inadequacy which comes from the loss of that consciousness, is an indirect stimulus to new growth. The self is being pushed into a new world where it does not feel at home; has not yet reached the point at which it enters into conscious possession of its second, or adult life."

An old mystic writer says of this state: "The greatest affliction of the sorrowful soul in this state is the thought that God has abandoned it, **of which it has no doubt**; that He has cast it away into darkness as an abominable thing. The shadow of death and the pains and torments of hell are most acutely felt, that is, the sense of being without God, being chastised and abandoned in His wrath and heavy displeasure. All this and even more the soul now feels, for a fearful apprehension has come upon it that thus it will be with it forever."

But this state in which the soul cries out in anguish: "My God, my God! why hast thou forsaken me?" is but the preliminary to an entry into a greater bliss—a greater and brighter state of life and being. In fact, the very darkness is caused by a blindness proceeding from the approaching of a Light which is too bright for the eyes to bear as yet. As an ancient mystic has well said: "The more clear the light, the more does it blind the eyes of the owl; and the stronger the sun's rays, the more it blinds the visual organs, overcoming them by reason of their weakness, and depriving them of the power of seeing. So the divine light, when it beats upon the soul not yet perfectly enlightened, causes spiritual darkness, not only because it surpasses its strength, but because it blinds it and deprives it of its natural perception."

And, so, here too we have an illustration of the old proverb: "**It is darkest just before the dawn of day.**" And, in the light of the mystic teachings so may we understand the mystic symbolism of the statement of the Creed: "**He descended into Hell. And the third day he arose from the dead, and ascended into Heaven.**"

* * * * *

Know ye all that the Descent into Hell is always followed by the Ascent into Heaven; that the Dark Night of the Soul is always followed by the Bright Day of the Soul. Therefore, when you are cast down into the Slough of Despond; when the mire and slime of Doubt, Unbelief, and Despair fill your soul; know you that even then the dawn is

breaking for you. The Sun of the Spirit shall rise once more, and shine with even a more glorious radiance. Then, no more will your eyes be blinded by its rays, as of yore; but you shall be given the power to gaze upon it with unblinking eyes.

* * * * *

Enjoy with me, brothers and sisters upon the Path, the following words of Edward Carpenter, a soul which passed through the Dark Night of the Soul—which descended into Hell, and then arose from the dead and ascended into Heaven:

"Slowly, out of all life unfolded, the supreme joy;
Over all storms, above the clouds, beyond Night and the shadow of
Earth,
The Sun in the blue ether changeless shining.
Grief passes, sorrow endures for a moment;
To a certain stage belonging, it dogs the footsteps of the individual;
Then fading and passing it leaves him free, a new creature, transfig-
ured to more than mortal.

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Not pleasure alone is good, but pain also; not joy alone, but sorrow;
Freed must the psyche be from the pupa, and pain is there to free it.
Throes and struggles and clenchings of teeth—but pain is there to
free it.

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At last a new creature behold, transfigured to more than mortal!
For brief after all is pain, but joy, ah joy! is eternal!
And thin the veil that divides, the subtle film of illusion—
The prison wall so slight, at a touch it parts and crumbles,
And opens at length on the sunlit world and the winds of heaven."

MY OWN SHALL COME TO ME

(By John Burroughs)

Serene I fold my hands and wait
Nor care for wind, nor tide, nor sea.
I fret not more 'gainst time and fate
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amidst the eternal ways
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matters if I stand alone,
I wait with joy the coming years;
My heart shall reap what it has sown,
And garner up its fruit of tears.

The stars come nightly to the sky;
The tidal wave comes to the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

The waters know their own and draw
The brook that springs in yonder
heights;
So flows the good with equal law,
Unto the soul of pure delights.

Distant Clairvoyance

By Swami Bhakta Vishita

In what is known technically as Distant Clairvoyance we have the manifestation of clairvoyant vision in the direction of scenes and things beyond the range of the physical vision. In this phase the clairvoyant sees things far removed from him in space; space indeed being no barrier or obstacle whatsoever. In some phases of this class of clairvoyance, moreover, the clairvoyant is able also to see things through intervening objects, as for instance the interior of a letter, the pages of a closed book, the contents of a closed box, etc.

There are three ways in which the phenomena of distant clairvoyance may be explained, viz.: (1) Perception of the radio-activity of material objects; (2) Perception by means of an astral current; (3) Perception by means of the projection of a thought-form; and (4) Perception by traveling in the astral body. I shall call your attention briefly to each of these in turn.

(1) Perception of the radio-activity of material objects. Some writers on the subject of what may be called "the physics of occultism" seek to explain the phenomena of distant clairvoyance by the fact that all objects are constantly throwing off radiations in all directions—radio-activity of all material objects now being accepted as a fact of modern science. These rays are like the rays of light or heat, although of a much higher rate of vibration and intensity, and though the most delicate scientific instruments are able to register some of these it is still practically admitted by science that the highest of the radiations are beyond the scope and field of even the most sensitive instrument yet known to science—and this is saying much when it is remembered that some of the delicate instruments of science are so sensitive that **they are able to register the heat waves of a candle at the distance of one mile**, while others are able to record the presence of certain chemical elements in the most distant of the visible stars, by means of the light waves carrying certain vibrations.

Under this theory, the clairvoyant sense is capable of registering and interpreting these higher vibrations which are beyond the power of even the most delicate instruments of science. It is seen that these vibrations once granted (and science tacitly admits their presence) then ordinary distances on earth would be no barrier at all to the action of clairvoyant vision capable of registering them. Moreover, in such case all intervening objects would be penetrated by these waves, and as a writer well says: "they would be able to cross one another to infinity in all directions without entanglement, precisely as the vibrations of ordinary light do."

It is not to be understood, however, that all occultists base their teachings regarding the nature of distant clairvoyance upon the above stated theory—in fact, most of them prefer the hypotheses which best fit into their own experiences, which we shall now consider.

(2) Perception by means of an astral current. I prefer in considering this particular phase of clairvoyance to quote from a writer who specializes upon phenomena of the astral plane, as follows: “What is really done by the clairvoyant who adopts this method is not so much the setting in motion of a current in astral matter, as the erection of a kind of temporary telephone through it. * * * It is possible to make in astral matter a definite connecting line that shall act as a telegraph wire to convey vibrations by means of which all that is going on at the other end of it may be seen. Such a line is established, be it understood, not by a direct projection through space of astral matter, but by such action upon a line (or rather many lines) of particles of that matter as will render them capable of forming a conductor for vibrations of the character required.

“This preliminary action can be set up in two ways—either by the transmission of energy from particle to particle, until the line is formed; or by use of a force from a higher plane which is capable of acting upon the whole line simultaneously. Of course this latter method implies far greater development, since it involves the knowledge of (and the power to use) forms of a considerably higher level; so that the man who could make his line in this way would not, for his own use, need a line at all, since he could see far more easily and completely by means of an altogether higher faculty. Even the simpler and purely astral operation is a difficult one to describe, though quite an easy one to perform. It may be said to partake somewhat of the nature of the magnetism of a bar of steel; for it consists in what we might call the polarization, by an effort of the human will, of a number of parallel lines of astral atoms reaching from the operator to the scene which he wishes to observe. All the atoms thus affected are held for the time being with their axes rigidly parallel to one another, so that they form a kind of temporary tube along which the clairvoyant may look. This method has the disadvantage that the telegraph line is liable to disarrangement or even destruction by any strong astral current which happens to cross its path; but if the original effort of will were fairly definite, this would be a contingency of only infrequent occurrence.

“The view of a distant scene obtained by means of this ‘astral current’ is in many ways not unlike that seen through a telescope. Human figures usually appear very small, like those upon a distant stage, but in spite of their diminutive size they are as clear as though

they were close by. Sometimes it is possible by this means to hear what is said as well as to see what is done; but as in the majority of cases this does not happen, we must consider it rather as the manifestation of an additional power than as a necessary corollary of the faculty of sight. It will be observed that in this case the seer does not usually leave his physical body at all; there is no sort of projection of his astral vehicle or of any part of himself towards that at which he is looking, but he simply manufactures for himself a temporary astral telescope. Consequently he has, to a certain extent, the use of his physical powers even while he is examining the distant scene; for example, his voice would usually describe what he saw even while he was in the act of making his observations. The consciousness of the man is, in fact, distinctly at this end of the line."

(3) Perception by means of the projection of a thought-form. The writer previously quoted, gives the following interesting view of this third phase of distant clairvoyance: "All students are aware that thought takes form, at any rate upon its own plane, and in the vast majority of cases upon the astral plane as well; but it may not be quite so generally known that if a man thinks strongly of himself as present at any given place, the form assumed by that particular thought will be a likeness of the thinker himself, which will appear at the place in question. * * * None of the consciousness of the thinker would, however, be included in this thought-form. When once sent out from him, it would normally be a quite different entity—not indeed absolutely unconnected with its maker, but practically so as far as the possibility of receiving any impression through it is concerned.

"This type of clairvoyance consists, then, in the power to retain so much connection with and so much hold over a newly-erected thought-form as will render it possible to receive impressions by means of it. Such impressions as were made upon the form would in this case be transmitted to the thinker—not along an astral telegraph line, but by sympathetic vibration. In a perfect case of this kind of clairvoyance it is almost as if the seer projected a part of his consciousness into the thought-form, and used it as a kind of outpost, from which observation was possible. He sees it almost as well as he would if he himself stood in the place of his thought-form. The figures at which he is looking will appear to him as of life size and close at hand, instead of tiny and at a distance; and he will find it possible to shift his point of view if he wishes to do so. Clairaudience is perhaps less frequently associated with this type of clairvoyance than with the last, but its place is to some extent taken by a kind of mental perception of the thoughts and intentions of those who are seen.

"Since the man's consciousness is still in the physical body, he will be able (even while exercising this faculty) to hear and to speak,

From C. W. Leadbeater's works

in so far as he can do this without any distraction of his attention. The moment that the intentness of his thought fails the whole vision is gone, and he will have to construct a fresh thought-form before he can resume it. Instances in which this kind of sight is possessed with any degree of perfection by untrained people are naturally rarer than in the previous type, because of the capacity for mental control required, and the generally finer nature of the forces employed."

(4) Perception by traveling in the astral body. In this last phase of distant clairvoyance, an entirely different element enters; and this element is very difficult to explain or describe to persons who have not acquired a previous general acquaintance with the subject of the astral body. Without entering into a detailed description of the astral body, I shall say that this finer body of man is capable of becoming practically detached from the physical body, and of traveling at will on the astral plane to almost any distance on the planet. In fact, while this performance consciously is a power confined to comparatively few advanced persons, at the same time many persons unconsciously travel in the astral body when the physical body is wrapped in sleep, and the memory of these astral experiences are afterward often recalled as dreams.

In clairvoyance by traveling in the astral body, the clairvoyant's consciousness is no longer bound up with his physical body, but is at least partially transferred to the astral body at the scene in which the latter is traveling. Consequently, the clairvoyant is able to do just about what he would in the physical body were he visiting the distant scene in that way. He may move about at will, and examine objects at his pleasure. The writer before mentioned says of the clairvoyant of this type: "The clairvoyant may move about quite freely and rapidly in any direction, and can find without difficulty any place pointed out to him upon a map, without either any previous knowledge of the spot, or any object with which to establish psychometric rapport with it."

In short, a clairvoyant manifesting this last mentioned phase of the power may practically roam the world at will, in person, and observe its objects and scenes just as truly as if he were traveling in the physical body. This, however, is a very rare form of clairvoyance; and in fact belongs to a plane of power considerably higher than that of ordinary clairvoyance.

WHY SO HOT, LITTLE MAN?

Isn't it strange to find that the sun has been shining, and the stars twinkling, and Nature performing her usual tasks, all undisturbed by the hullabaloo? The Infinite does not seem to have been aware that anything unusual was underway. The poor Infinite, with no one to tell it what's going on in the world!

Heart-to-Heart Talks

By the Editor

In this department the editor gathers his readers around him in a family circle and has a little talk with them, informally and "friendly-like," in the good old-fashioned way.

IS NEW THOUGHT GODLESS?

Sometimes I realize fully the perplexity which overcomes so many earnest inquirers into the principles of the New Thought when they try to find out "just what New Thought really is." There are so many expressions, from so many positions, that it is no wonder that many drop the subject in discouragement and even disgust in some cases. We have got to get down to business and bring some sort of Order out of this apparent Chaos. Of course, those of us who are "on the inside" are able to perceive the fundamental basis lying beneath the superficial differences, but how is the beginner or outsider to find this out if we don't make it easy for him? The International New Thought Alliance is trying to cure this weakness, and I earnestly hope that its efforts will meet with success.

The above is especially impressed upon me by the reading of an article entitled "New Thought: Christian Metaphysics," by Augustus Mann, which appeared in the October, 1916, number of "Power," a magazine edited and published in Denver, Colorado, by Charles Edgar Prather, and which is the official organ of the School of Divine Science of which the editor is president. Mr. Prather is also minister of the Second Divine Science Church of Denver, and is an Honorary President of the International New Thought Alliance.

Off hand, I should certainly have placed Mr. Prather's work in the New Thought category, though the tenor of the article in question leads me to think that possibly Mr. Prather does not so regard the matter. I also note that the term "Higher Thought" is exclusively used in the publication in question, the term "New Thought" not appearing in connection with its work. I am somewhat curious to learn just what view these "Divine Science" folks take of their relation to New Thought.

But to get back to the subject of the article in question. Mr. Mann says, in part:

"Students of metaphysics and psychology are perplexed for a clear understanding of the so-called 'New Thought,' and the reading public in general along these lines is no less puzzled at the mixed statements concerning it. What is New Thought, and who is its prophet? Has it any recognized exponent, who speaks by authority?"

"In a prize competition not long since for the best brief definition, in which fourteen responses were published in a western journal, many of its readers were surprised and pained that the only definition which recognized God as the Source of human aspiration and achievement was placed at the very foot of the list in the order of merit! This journal was supposed to be one of the organs of the New Thought movement, and the gentleman who awarded these prizes had been commonly accepted as standing high in its councils. Are we then to understand that this philosophy of life eliminates its divine origin and God-derived power, substituting therefor the assertion of the human will in 'thought force' and 'the omnipresence of man's mind,' as approved in some of these definitions?

"Is Infinite Mind or Divine Principle, as the Cause which inspires and guides our very being here, to be ignored in the latest pronouncement concerning New Thought? Must New Thought be so new as to practically render spiritual power impotent and inoperative in the human problem, by divorcing our life from its vital Source? Upon the plane of intellectual force and will power how can man hope to be in harmony with his Source, and achieve that which the New Thought thus illogically urges? Never, brethren! It cannot be done.

"The cheerful spirit of altruism in the New Thought, with its contagious optimism, is far ahead of the old thought of indifference or despondency, and the bemoaning of life's hardships; but when the very best has been done along these new lines we may still hear the voice saying, 'yet show I unto you a more excellent way.' Does the New Thought encourage its devotees to ignore their spiritual Source, when its constant recognition is so vital to the true life? Man's spiritual endowment is suppressed, and remains hidden and dormant upon this plane of effort; and no man can bring into expression the fulness of his being without reverent and grateful recognition of its primal Source and Center."

Now, so far as is concerned the results of the "prize competition" of which Mr. Mann speaks, and which he seems to regard as fixing the status and principles of the New Thought movement, I wish to be heard on the subject, for I have a direct and immediate personal knowledge of the matter in question; I was the editor of the magazine mentioned, at the time of the said "prize contest," and know all about the case.

In the first place the prize competition which Mr. Mann believes to have taken place "not long since," really occurred **over thirteen years ago**—nearly fourteen years ago—the first part of the year 1903, to be exact. The list of the prize winners was published in the issue of "New Thought" dated **March, 1903.**

In the second place, Mr. Mann is in error when he states that "the gentleman who awarded these prizes had been commonly accepted as

standing high in its councils," i. e., in the councils of the New Thought. The truth is that the gentleman in question, the owner of the magazine publishing the answers, **never claimed to be a New Thought teacher, leader, or authority**; on the contrary, he frequently said in print that he had never fully grasped the principles of the New Thought, and that his mind was rather that of a psychologist than of a metaphysician. In fact, in awarding the prizes in question, he expressed this idea in the following words: "However, probably Mr. Atkinson and some of the leading teachers of New Thought will give you a definition infinitely more satisfactory to you than mine. **You must absolve me from the charge of posing as a teacher of New Thought.**" Whatever criticism was afterwards hurled at this man, no one ever charged him with being a hypocrite.

The gentleman in question preferred to award the prizes himself, fearing that I, the editor of the magazine, might be unduly influenced by my particular conception of New Thought—and he might have been right in that. To his mind, the essence of New Thought consisted of this idea (the words are his own): "**The assumption of omnipotent properties of the mind capable of attracting the fulfilment of all desires, and capable of overcoming all adverse physical, mental, and material conditions**"—this being virtually a statement of the radical "Mental Science" position which was so popular among the followers of Helen Wilmans at that time. And, so, when it came to awarding the prizes for the best ten-word definition of New Thought he gave the first prize (\$500) to the lady who sent in the following definition: "**Being and doing one's best by repeatedly affirming one's ability.**" The fourteenth, and last, prize (\$4), he awarded to the lady sending in the following wonderfully comprehensive definition of the New Thought basic conception, viz.: "**The recognition, realization, and manifestation of the God in me.**"

It is worthy of mention, in passing, that one of the definitions discarded by the prize-awarder was that of Professor Elmer Gates, the eminent psychologist and scientist, who defined New Thought as: "**Truth, normal feeling and consciousness controlling sub-consciousness, life and mind.**" This was nearly fourteen years ago, remember!

Just what I, personally, thought of the result of the prize contest may be faintly imagined from the following statement contained in an article signed by myself, which appeared in the same number of the magazine in which the result of the contest was announced:

"**Personally, I would not undertake to define the New Thought in ten words, and I believe that any definition of ten words is merely a definition of one phase of the subject, leaving the other phases untouched. * * *** While I like all the definitions to which prizes have

been awarded, the fourteenth definition, which drew the last prize, is more to my taste than any of the others."

The definition in question, the fourteenth—the stone which the builders rejected—is in my opinion the most concise, the clearest, the most inclusive statement of the spirit of New Thought that it has ever been my good fortune to hear or see. I have used it repeatedly in my writings since that time, and I expect to keep on using it until the "Master of All Good Workmen" gives me that rest of "an aeon or two" before setting me to work anew—for to me it breathes the very essence and spirit of the New Thought. In justice to the lady who worded it originally, I would say that her name is Helen Evans Robertson, who lived in Chicago in 1902-03—I do not know her personally, nor do I know whether or not she is here with us today. I have often wished that I could meet her personally so that I might thank her for the inspiration which her words have been to myself and thousands of my readers.

So much for the distant echoes of that prize contest of over thirteen years ago, which Mr. Mann employs as a basis for the supposition that the New Thought philosophy of life "eliminates its divine origin and God-derived power, substituting therefor the assertion of the human will in 'thought force' and 'the omnipresence of man's mind,' as approved in some of these definitions." It would seem that he is basing his case on very weak authority, and committing the New Thought movement to the personal opinion of one man who, himself, expressly disclaimed such authority. It seems like a far cry from the brand of New Thought favored by a non-New-Thoughter away back in 1903, to the general principles of belief of the New Thought movement in 1916, does it not?

While I, perhaps, represent the antipodes of "Divine Science" in the New Thought movement—the opposite pole of the general thought—and while I do not think that I can truly be accused of favoring the "religious" faction of New Thought, nevertheless I most positively state that I think that Mr. Mann, unintentionally though it be, grossly misrepresents the position of the average New Thought person, and of the general movement as well. In all the statements of the principles of the New Thought that I have seen, there has always been a positive basic postulate of an **Infinite and Eternal Principle**, from which all things proceed, which is the **Ground of All Being** and the **Source of All Power**.

There may be some—there doubtless are some, I admit—who are not prepared to assert this principle, preferring rather the agnostic position; and who are interested only in the psychological phases of New Thought—these folks are of course welcomed into New Thought, and made to feel as much at home as possible, under the broad tent of

the movement. But nevertheless, I have never seen a formal statement of New Thought principles which ignored or denied the above basic postulate.

The Constitution of the International New Thought Alliance contains this statement of its purposes: "The purposes of this organization are to teach the Infinitude of the Supreme One; the Divinity of Man and his Infinite Possibilities through the creative power of constructive thinking, and obedience to the voice of the Indwelling Presence, which is our source of Inspiration, Power, Health and Prosperity." Nothing especially "godless" about that, is there?

It is true, however, that all of us do not call this All-Presence and All-Power by the name of "God"; but we all mean about the same thing in the end. I, personally, believe that the agnostic who favors Spencer's statement of the "Infinite and Eternal Energy, from which all things proceed * * * which transcends not only our reason but also our imagination * * * and which wells up within us as consciousness"; and who believes that this Infinite Power manifests in and through himself—I believe, I say, that this man comes much nearer to the New Thought fundamental principle than does the one who freely uses the term "God," but who means thereby a magnified man, dwelling afar from us, seated on a great gold throne, manifesting the finite emotions of a human being including those of wrath, jealousy, and repentance, and bidding us be good boys and girls by holding before us "the bribe of heaven, or threat of hell," and demanding praise, worship, offerings and prayers from those of us who would gain his favor. This last I call decidedly Old Thought! **Names count for but little—it is the idea back of the name that tells the tale.**

In short, I believe that in the light of the broad conception of the term "God," there are practically no "really and truly" New Thought persons who do not, and can not, find in this definition of New Thought as "The recognition, realization, and manifestation of the God in me," a true statement of their beliefs. If there are such, I have never met them.

The great trouble with some persons is that their minds are so lacking in broadness of conception that unless one agrees fully with their own special conception of Deity they shout "atheist, infidel, unbeliever" at him. They have so blended their conception of The Infinite with certain "Holy Scriptures," theological dogmas and creeds, that they cannot conceive of Supreme Being or Infinite Presence-Power as possibly existing free and independent of their particular theological garments and holy books. To them it seems that if their "Scriptures" and their "Church" ceased to exist, there would and could be no Supreme Being left. They like to think of a Baptist God, or a Pres-

byterian God, or an Episcopalian God—or a Divine Science God. They cannot grasp the spirit of the “heathen” philosophers who said: “God is One, and One Only—though men call Him by many names, and think of Him in many ways.” They fail to see that the untutored American Indian who speaks of “The Great Mystery” is perhaps as near as any of us to naming the Unnameable One.

Finally, to Mr. Mann’s questions: “Who is the prophet of New Thought; has it any recognized exponent, who speaks by authority?” I would answer: “No! the New Thought has no prophets, priests, or rulers; no Creed, no Church, no Infallible Scriptures; but it has a ‘recognized exponent who speaks by authority’—that exponent is the Spirit which speaks in the breast of each and every man or woman, and whose voice is the voice of Truth. The true New Thinker agrees with Emerson (in that splendid verse which I must once more quote) when he says:

“I laugh at the lore and pride of man,
At the Sophist schools and the learned clan;
For what are they all in their high conceit,
When man in the bush with God may meet?”

The trend of mind and feeling which has led Mr. Mann into this somewhat hasty and rather superficial criticism of New Thought may be understood by reading the following remarks which appear further on in his article in question:

“In contrast with this doubtful attitude we find among the Christian Scientists no such uncertainty. They are a unit, and their grand rallying cry is Scriptural: ‘Who is so great a god as our God? * * * who healeth all thy diseases. * * * For the law of the spirit of Life in Christ Jesus hath made me free from the law of sin and death.’ Their recognized daily work is to prove by demonstration the truth of these sacred declarations, and this is the secret of their power and advancement.”

Brother Mann, I think that it would do both of us—both you and me—good to frequently remember the remarks of Mr. Edgerton at the recent New Thought Congress, apropos of the statement that certain elements of New Thought (Divine Science and Unity Folk, for instance) sometimes object to being classed as in the New Thought movement. Mr. Edgerton answered this objection by quoting from Edwin Markham’s little poem, “Outwitted,” the following appropriate lines:

“He drew a circle and shut me out,
Heretic, rebel, a thing to flout;
But Love and I had the wit to win:
We drew a circle that took him in.”

GOOD FOR WILLIAM!

One of the best things that I have seen in print regarding the New Thought Congress is the following, written by William E. Towne, in November "Nautilus":

"T. J. Shelton truly said that the Congress had a spirit of its own and it was the spirit of youth. A few members of the convention would have liked us to preserve more dignity, and these good friends were disappointed that differences of opinion and humanlike discussions should develop in our business meetings. But we always found a point of agreement and everyone seemed happy afterward. It was the spirit behind it all which counted, and not the little surface discussions. As for dignity, I agree with Whipple that 'Dignity is often a veil between us and the real truth of things.' If you want dignity, there is nothing on earth so dignified as a funeral. Wherever there is life there is an interaction of positive and negative forces. God works through the thunderstorm just as truly as through the silence of the night. A Congress where perfect outward harmony prevailed to such an extent that everyone agreed with everyone else would be a dead Congress. The combined wisdom of the crowd is released by talking things over and finding a meeting point on common ground."

Isn't that fine? It comes like a breath of fresh air to one who has been cooped up in a close room breathing the perfumed atmosphere of a fashionable gathering. There is a consciousness of Life in this statement, which is refreshing after much of the nicety-nicey, goody-goody, wishy-washy, neurotic sentimentality that sometimes appears in print in New Thought magazines. William belongs to the positive pole of New Thought, all right!

THE SPIRIT LIKES WORK

Here is a good thing I noticed today. I found it in a queer place too—in an advertisement of one of Annie Rix Miltz's books. Don't know who wrote it—sounds something like Mrs. Miltz, and then again it doesn't—but it's good, whoever wrote it. Here it is:

"The claim by certain occult teachers that one cannot advance in spiritual life so long as one is in business or in any way engaged in material affairs, is one of those half-truths that so often discourage the young student and cause him to take fanatical steps or utterly abandon the pursuit of the spiritual life through believing it is not for him. It is true that one who is given over to selfish desires or mentally enslaved to drudgery cannot expect to attain the heights. Indeed, he is not seeking such attainment. But the one who does desire it can begin just where he is, and make his work a mighty means of advancement, turning it from being a hindrance into a stepping stone."

Now that's what I call "good stuff." I wish that we heard more of it. We usually hear the term "spiritual" used in such a way that it seems to be divorced from anything and everything connected with the doings of the work-a-day world of men and things. Such "spirituality," and the teachings thereof, always remind me of that candy-stuff that they used to sell at the amusement parks and country fairs—that stuff which tasted like candy but which looked like cotton-wool; the moment you placed a piece of it in your mouth, lo! it had disappeared, leaving merely a faint taste of something sweet, nicely flavored, but possessing no substance. I always think of that stuff as "sweetened wind"—and that is just what lots of this "spirituality" I hear so much about seems like to me.

Spirit, at the last analysis, is LIFE. And Life is manifest in everything in the universe. And Life is not really Life unless it is expressing itself, and doing things. When Life "gets busy" then it really lives; when it manifests itself, its power, its presence, there is always "something doing." Remember what Abraham Lincoln said about God liking the plain people, judging from the number of them he created? Well, in the same spirit I would like to rise and say that in my opinion **God likes creative work, because He is always found doing it.** And, as God is SPIRIT, if He is anything at all, then Spirit must must have a special fondness for creative work. And the cobbler at his bench, the man in the field, the clerk behind the counter, the man at the desk, the man at the wood-pile, the woman at her sewing-machine or at the dishpan—all these are doing creative work, if they are doing it with the Spirit in the task; and these are the beloved of the Lord, in my opinion—these folks who do things, make things, create things, be they things great or small. "There is no great, there is no small, to the Mind that knoweth all."

To my mind, the greatest heresy in the orthodox teachings is that which teaches that work is a punishment visited upon Man for his sins. Rather would I say that if God really wanted to punish Man, let Him take away all work from him, and make him spend his days in idleness and sloth. Even the Devil realizes this, for does he not "find work for idle hands (and minds) to do," according to the old verse?

Oh yes, I said **Work** not Drudgery! And I said work with Spirit in it, not **spiritless** work, of course. To live with spirit, and to work with spirit, and to love with spirit—that is the Life of the Spirit, in my humble view. "Blessed is he that hath found his work." And, thrice blessed is he who can manifest the Spirit in his work, even though that work be the hewing of wood, and the carrying of water. The most spiritual man I ever knew was a little old German cobbler—he had the Gift of the Spirit; and he mended shoes the best ever, for the Spirit was "on the job" with him. Does this shock you, or repel you? If so,

then you are not truly spiritual, but merely "spirituelle," something vastly different, I assure you.

THE FATTED PRODIGAL

My good friend, Elizabeth Towne, says some very nice things about me in her "Nautilus" of November date. Speaking of the New Thought Congress, she kindly calls me: "New Thought's own perennial everlasting and always welcome William Walker Atkinson." Then she "sweetly" says of me that: "His is a shining presence, and he is so natural, so full of human nature, so bubbling over with analogies, stories, and witticisms, as well as solid New Thought, that everybody cheered him spontaneously." Now wasn't that "dear" of Elizabeth? And then she proceeds to give me the following good-natured "roast" in her editorial columns:

"In his witty report of the New Thought Alliance Congress in Chicago in the October number of 'Advanced Thought,' William Walker Atkinson says this: 'While it is true that there was an apparent cessation of New Thought activities for a while, it is now seen that this was but a pause for a new spring—and the new spring is now under way. New Thought has manifested its second wind, and is now running along at a beautiful gait. No one who was present at any of the meetings of the Congress can help feeling that a new hour has struck for New Thought—an hour which is filled with great promise and glorious possibilities.'

"Mr. Atkinson's metaphors are a trifle mixed in more ways than one. As to New Thought's 'second wind'; that is an optical illusion on his part, due to the fact that several years ago he tried to withdraw from New Thought! He told me then that he would never write another bit of New Thought. You see, the 'second wind' was his own, not the New Thought movement's. The New Thought movement has been moving steadily and with increasing speed all these years. Nobody is in better position to realize this than the editors of 'Nautilus.' The movement is spreading rapidly, steadily, with increasing speed. The progress of the International New Thought Alliance is only one of the visible signs of this truth.

"And Mr. Atkinson's optical illusion is a common one: it often happens that people try to turn away from New Thought because they can't make it bring them some particular thing that they want. So they try to let go of New Thought. But New Thought is stronger than they: New Thought holds you after you have once 'got it,' whether you hold it or not. New Thought is the TRUTH, and the truth is mighty and shall prevail. We welcome William Walker Atkinson back to his own again, the prodigal son returning to his New Thought house. And

we did not worry about him in his wanderings: we knew the New Thought would take care of its own."

Isn't Elizabeth deliciously feminine? She leaves the poor man guessing whether his cheek has been lovingly patted, or just gently slapped, or both at the same time. She chasteneth those whom she loveth—but all for their own good, of course. And there's no use in "talking back" to her—she always manages to get in the last word. Well, Elizabeth is Elizabeth, and we wouldn't want her to be anything else, would we? The Lord made only one of her—just like a pattern hat. He thought that one was enough!

And so, while I certainly was under the impression that there was a lull in New Thought activities several years ago—and I know many others who thought the same thing—still if Elizabeth insists upon the contrary I will keep my peace hereafter in the matter. I remember the old story of "Scissors."

But, say Elizabeth! I don't know just what you mean by your reference to folks "trying to turn away from New Thought because they can't make it bring them some particular thing that they want." If you mean ME by that, you're laboring under a strange delusion. That wasn't the reason that I stopped New Thought writing several years ago and engaged in other work—quite the contrary. As I told you at the time, I decided to discontinue New Thought **writing and public work** for two reasons, viz., (1) because I had written so much that I had grown a bit tired; and (2) that I wished to get out again into the world of things, and again **demonstrate** New Thought principles instead of merely **writing about them**. And, I did just what I said I was going to do—I went out into the world of things, and demonstrated the truth of the principles of New Thought in outside activities, instead of merely laying down the law to others. And "when I felt like it" (as Shelton says) I returned to my work of **writing** New Thought. That's all!

I have never deserted New Thought principles, or "tried to let go of" New Thought, as Elizabeth seems to imagine. How could I let go of principles which had carried me over the abyss which divides my former life from my present one?

It is true that at times I have grown weary, very weary in fact, of certain things in the New Thought movement—the tendency to "churchify" it, or to fence it into an Institution, for instance. I have also grown tired of having people say to me: "You mustn't **do this**, or say **that**—it isn't good New Thought." To thunder with their "mustn'ts" and "ought nots!"—they don't own me, nor am I bound up with the red tape of an institution or organization. I am an Individual, and I insist on my Freedom from creeds, doctrines, or formulas—

and I have grown at times very impatient and restless under the implication that I must "conform," or that I "belonged."

Likewise, I resented the frequent and plausible statement that the success of the New Thought teachers, writers, and editors has depended upon their cleverness in telling others what to do, and how to do it, instead of their getting out and doing things themselves. I knew that such was not the case with myself, but I wanted to demonstrate it fully once more. And so I stopped New Thought writing and editing, and all public New Thought work, and got out once more into the world of things, practicing instead of preaching, doing instead of telling others how to do—and I **succeeded**, glory be! If that is "trying to let go of New Thought," I don't know what "holding on" to New Thought is! The fellow in the congregation is just as good a New Thoughter as is the fellow in the pulpit—often a "blamed sight better." **And, at the last, he is the fellow who supports the preacher.**

But, here, let me tell you a little bit more personal history, so long as I have got started on it contrary to my general rule. I mean this: that although I have at several times in the past sixteen years (the period of my New Thought life) dropped my work of New Thought writing, declaring earnestly that I would never take it up again, yet the Law has always brought me back to it—and always with a broader view and a fuller outlook, and with increased power. During these "vacation periods" I have always managed to make good, but it has always happened that just when the time arrived for me to again take up my New Thought writing and public work **I became conscious of the working of some law beyond my control** which irresistibly pushed me back again into the shafts of the cart, and threw the harness upon me. At times (mixing my metaphors in spite of Elizabeth's correction) it has seemed that the Law has fairly picked me up by the back of the neck and actually pitched me into the midst of new work which had to be done. And, when such time arrived, I always found that I had the power to do it—increased power, a broader outlook, a wider horizon by reason of my having been out into the world once more. I believe that all this has been in accordance with the workings of some Law of my being. I believe that it means something. And so I have at last learned to accept its urge when it comes along.

My recent re-entry into New Thought work in the direction of editing this magazine came quite unexpectedly to me. It illustrates what I have just said, so I will tell you about it. Though the first number of this magazine was issued on March 1, 1916, I assure you that **one month before that date I had not the slightest idea or intention of again undertaking editorial work, nor had the publisher any intention of starting the magazine.** On the morning of February first, I dropped

into Mr. Gould's office on some other business. Just as I started to leave, Mr. Gould said: "Mr. Atkinson, there is a field for a new New Thought magazine, and I feel like being the one to publish it; will you edit it if I get it out?" (Mr. Gould assures me that until the moment of that speech he had not decided to publish a magazine, particularly in view of the rising price of paper.) I said: "Oh, no, I don't want to take up editorial work again; it is too much of a grind." Then Gould said: "The magazine is going to be published, Mr. Atkinson and you are the logical one to edit it—there's no one else who would fit in naturally." And, then he added: "Have you any other business on hand which would prevent you undertaking this work?" and I was compelled by the facts of the case to answer: "No, the work I have been doing is just completed—I put the finishing touches upon it yesterday." "That settles it," said Gould, "come on in, the water's fine!" And, so I plunged in.

And just thirty days from that interview the first number of the **"Advanced Thought"** magazine was being mailed to subscribers—it having been started, written, edited, printed and published, and having secured a good lively start toward a subscription list in those thirty days! This is not a fairy tale, but a cold business statement of facts. Is this Chance, or the working of the Law?

It may be my own "second wind" that I am mistaking for the "second wind" of the New Thought movement, as Elizabeth says—I don't know, and I don't care. The thing important to me is that I am back in the harness—and the trotting is good. The magazine is steadily and rapidly growing—it has paid its own way from the start. I am feeling younger every day, as my work grows. I am doing other work, too, besides editing this magazine; and the work seems to be doing me good, in spite of the intense concentration and close attention required. **I'm glad I'm back on the job!**

But, my dear Elizabeth, and my other good friends, **I didn't run away from New Thought**, even though I took a vacation from writing, editing, and public work. Honest, I didn't! I "fought the fight, and kept the faith," out-of-doors as well as indoors; out in the world of men and things, as well as in the seclusion of the office, and the shelter of the sanctum.

Friends, I believe that the New Thought can be applied and manifested as well at the wood-pile, and over the dishpan, as in the editorial chair or on the platform. I believe that the Spirit in me often fails to manifest thoroughly and fully through me when it is denied the benefit of the outward expression; it grows sick and weary from continued confinement in the editorial chair, and the work of "preaching"—it wants to get out into the open and to do things. It cries aloud "get

out, man, and hustle around a little in the world of Things-as-They-Are; get a new perspective—you're getting up in the clouds, get back to Earth!" I believe that my "running away," and my "running back" to my New Thought work are all a part of the Game; I am always glad to get away, and always glad to get back.

But I can't say that I relish the "prodigal son" illustration employed by Elizabeth in describing my case. I did not come back snivelling and whining for breaded veal, or any other form of the fattened calf; I hadn't been living on the Corn Husk dietary while on my vacation. Nor did I tend swine; **I found no bigger pigs outside of the New Thought world, than within it.** Frankness compels me to say that I found much very efficient New Thought practiced by some "outsiders" who had never even heard the term used. New Thought is a state of mind—a mental attitude—not a creed, institution, church, or organization, glory be! **New Thought teachers, preachers, writers and editors have no corner on New Thought—never forget this.**

Pardon me, friends, for this excursion into the realm of Personality—it is not at all like my old self; perhaps it is a development of my "second wind." And after all, maybe there is a lesson here for some who read it. To me, it seems like a more or less unconscious voicing of the spirit that is within me, which responds fully to the spirit of Kipling's following wonderful verses which have ever been an inspiration to me:

"When Earth's last picture is painted; and the tubes are twisted and dried,
When the oldest colors have faded; and the youngest critics have died;
We shall—and faith we shall need it—lie down for an aeon or two,
Till the Master of all Good Workmen shall put us to work anew.

* * * * *

"And only the Master shall praise us; and only the Master shall blame;
And no one shall work for money; and no one shall work for fame;
But each for the joy of the working, and each in his separate star,
Shall draw the Thing-as-He-sees-It, for the God of Things-as-They-Are."

PIONEERS OF THE NEW THOUGHT

Several of our readers have asked that I print in the magazine my response to the toast, "The Pioneers of New Thought," given at the banquet of the International New Thought Alliance, at the Congress Hotel, Chicago, on September 18, 1916. I herewith give practically what I said at that time, although I had not written out the response (beyond a few notes of the principal points to be covered), and I have now to trust to my memory to fill up the gaps—I think, however, that I have it here nearly correct, omitting a little "side talk" about one T. J. Shelton, which had nothing whatever to do with the subject of the toast. Here it is:

"Mr. Toastmaster, Ladies and Gentlemen: It was the custom of the

ancients, when at their banquets the time for the drinking of toasts was reached, to pour from their winecups upon the banquet board a few drops of their wine, as an oblation to their ancestors—a silent tribute to those who had gone on before.

“And, so, while we of the New Thought are not given to living in the past, nor to looking backward, but rather to facing forward and living in the Now; and while we concern ourselves more with that which IS, than with that which HAS BEEN; we may without any violation of principle follow the example of the ancients, and spill from our banquet-cups upon the board an oblation to our mental and spiritual ancestors—the Pioneers of the New Thought. For, like Bergson’s conception of Life, New Thought is ever fresh, new and vital at each and every moment of its eternal progress—yet ever carries involved within it the spirit of its past. **There is nothing dead in New Thought—not even its pioneers!**

“It would be futile to call the roster or roll of honor of the New Thought Pioneers—as futile as that of trying to name the stars in the heavens. And it would not be fair to single out even the most brilliant of these stars, for even the dimmest of them has served the purpose of its existence, and has sent us light—the best it could, freely and fully.

“Down the pathway of the centuries that link the ancient world with the modern, stretches out a continuous line of mental and spiritual descent—the line of succession of those who kept alive the flame of that which we now call New Thought—that thought which is as old as the race, yet is ever new to those in whom it is freshly awakened. And, we of the present are the mental and spiritual ancestors of those who will come after us—of those to whose hands we shall pass on the Torch of Truth. Let us keep alive the flame, so that it may reach those hands undimmed and undiminished!

“Everyone who has dared to assert that Being is One and Indivisible—that the Spirit is Immanent in all Life—that there is not a single dead thing in all the universe, all being manifestations of the One Life; everyone who has held that **the highest wisdom consists in the conscious recognition, and actual realization of the Infinite Presence and Power within ourselves, and the manifestation and expression of the same in efficient activity on our part**—every such one is a worthy New Thought Pioneer!

“And so: to all those brave souls who have lived before us in the thought; to all those whose footsteps have made the path easier for us to tread; to all those who have cleared away the underbrush, and blazed the way for us; to all these glorious Pioneers of the New Thought, let us pour the oblation and drink the toast. But not as to

the dead—for they are not dead—they are alive in our work. Though their mortal garments are now but dust, their souls are marching on to Victory!"

• • • • •

I wish to say here, however, that in my opinion the real response to that toast was the spontaneous (and to me, most unexpected) rising to their feet of that gathering of three hundred persons; and the raising of their goblets in silent communion with those who had gone on before. Standing as I was on the slightly elevated platform reserved for the speakers, I witnessed this to me most impressive sight—and I actually felt the waves of thought and feeling that swept toward me from that silent throng. It was one of the most impressive events that it has ever been my good fortune to witness in a New Thought gathering—it was not a tribute to myself, however, but to those whose memory (and perhaps whose actual presence also) I had earnestly evoked.

ONCE MORE: PERSONAL LETTERS

I have several times called the attention of my friends, the readers of this magazine, to the fact that it is a physical impossibility for me to answer personal letters. After each announcement of this kind the flood of personal letters addressed to me practically ceases; but shortly afterwards it begins to rise once more—at the present time it has again reached flood tide. So, at the risk of boring the readers of these pages I must again mention the matter.

I receive on an average twenty to thirty personal letters a day from readers of this magazine, or readers of my books; in nearly each case the writer expects an answer written by me and covering the questions asked in the letter. In many cases it would require at least an hour to dictate an answer to merely one letter, not to speak of the time required for a careful consideration of the subject. Often the questions require considerable investigation, research and careful thought. It can be seen at once that were I to attempt to comply with these requests I would be unable to perform any of my allotted work, and even then would fall far short of being able to give the proper attention to these letters.

I cannot "play favorites" by answering some of these letters, and leaving the others unanswered—this would not be fair or equitable. Therefore, I must adhere firmly to my set rule not to answer such letters personally. The best I can do is to answer in the "Questions and Answers" department of the magazine such of the letters that may seem to be of general interest to the readers thereof, and let the rest go with a sigh of regret. I always do one thing, however, although even this often necessitates my taking a bundle of letters home with me

in the evening—I always read each letter carefully, and try to send an answering message of good cheer and encouragement “in the Silence,” or as Shelton would say “by Sunphone”; and from what reports I receive I think that such answering messages are very frequently received and understood. But this is the best I can do, my good friends; put yourself in my place, and see how impossible it is for me to do otherwise.

Once more, however, I wish to say to you that **I am always glad to receive personal letters from my readers**, with the understanding that I am to read them carefully, and to answer them in spirit but not by written letter. It does me good to hear from you, and to get your different points of view and different angles of vision. And, with all due modesty, I feel that the writing of such letters very often results in benefit to the writers thereof. It is good to have someone to whom you can speak in confidence; and often the answer comes even with the writing—at other times it comes later. There is a law in operation in these things, remember—test it for yourselves if you wish.

Very often it is a positive pain to me not to answer some of these personal letters—they fairly demand of me an answer, and it hurts me not to comply with the call; but I know myself so well as to realize fully that if I once do break through my rule I will once more be overwhelmed with this task; not only would I then be unable to play fair with all of the writers; not only would I be unable to perform my daily tasks which duty and assumed obligations to others render necessary for me to accomplish; but also I would attract to myself an additional flood of such demands, for this is the way the thing always works out—I have tried it and I know all about it.

If you believe at all in the possibility of the circulation of thought, and the intercommunication of mind or soul, then you should be willing to trust to the laws governing the same in this matter of silent replies to your letters. In fact, in many cases it is not even necessary to mail your written question—write it thoughtfully and then destroy it, and see how the answer comes to you in Silence. But, if you feel better to mail your letter, do so by all means and I promise to read it carefully, even if it keeps me up until midnight to be able to do this for yourself and others. **But please do not expect a written answer, for I cannot give it.**

There are two poles of Being—the positive pole and the negative pole. You may dwell upon either, but not upon both at the same time. Take your choice—be a Plus, or a Minus; which?

“Questions and Answers”

Conducted by the Editor

In this department the editor publishes and answers communications from the readers of this magazine. Its pages are open to all honest inquirers who ask questions on subjects in which they are interested for the purpose of getting information, or being “set straight” on any points which have perplexed them. No attention, however, will be paid to communications obviously intended to exploit pet fads of the writers, or to abuse or revile the honest opinions of others. It is understood, of course, that the subjects of the questions shall come within the general field and scope of this magazine, as indicated by our title page. The subjects of Economics, Sociology, Politics, etc., are out of our field, please remember. Make your inquiries as clear, concise and practical as possible, and the editor will do his best to give them the consideration that they merit. The names of inquirers will not be printed, nor need they be given in full if inquirers prefer it—initials serve every purpose in the case.

WHICH DAY IS “THE SABBATH”?

M. N. O. writes: “I have just read with much interest your answer to Mrs. Anna M., entitled ‘Hysterical Preachments,’ in the November issue of your journal. I am glad that you have pitched into these Seventh Day Adventists. Their assertion that Sunday is not the Sabbath, but that Saturday is the real Sabbath, is unsettling many earnest Christians in our community. If Sunday is not the real Sabbath, then what basis have our Sabbath Laws making work, recreation, and pleasure illegal if performed on Sunday? I should think that the matter was as plain as the nose on one’s face. I hold that the Jews became mixed up on the day during the several thousand years of their history, and that Sunday, not Saturday, is the real Seventh Day. Am I right? If I am wrong, how do you account for the difference in the days?”

Our good friend has mistaken my point of objection to the matters mentioned in the Seventh Day Adventist literature referred to in the answer in question. I objected not to any assertion of Saturday as the Seventh Day, or Sabbath; my objection was to the fear-producing, wild-eyed “prophecies” and interpretations (!) of prophecies contained in the tracts in question. These prophecies of the Judgment Day, and the casting into bottomless pits of the unsaved, are bad enough in their original form; but when added to this is the positive statement that this Day of Wrath is at hand, and may overtake the world at any moment, I venture to protest against the idea.

I have heard of persons losing their sanity by reason of similar widely circulated “prophecies” and interpretations, and to me the whole business is a relic of the Dark Ages of theology from which we like to think we have escaped—but the echoes of which still ring in our ears. I do not wish to deprive any of these believers of the pious satisfaction which they seem to feel in the contemplation of the Approaching Wrath; but it certainly is rough on the poor creatures whose ignorance permits them to be frightened thereby. That’s my only reason for the protest—I do not wish to enter the theological arena on the other side, for Theology and I are not traveling companions.

But, friend M. N. O., so far as is concerned the question of which day, Saturday or Sunday, is the Seventh Day, and the Hebrew Sabbath, I feel bound

in honesty to say that I agree with these Seventh Day folks—not by reason of any theological teaching, however, but simply by reason of the historical facts of the case which are at the disposal of anyone who takes the trouble to investigate or inquire regarding them. The question now being raised, I may as well go further in the matter in order to show what I mean—the subject may interest many of our readers, particularly as there appears to be such a general lack of information on the subject. Here follow the facts, not based upon any theological teachings, but rather based upon the historical facts of the case:

The Hebrew “Sabbath” is the sacred day of rest of the Hebrews, first mentioned in Genesis ii:2-3, which read as follows: “And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and hallowed it; because that on it He rested from all His works which God had created and made.”

Prior to the giving of the Ten Commandments from Mount Sinai the seventh day appears to have been kept as a day of rest by the Children of Israel, judging from reference made thereto in the Scriptures (see for instance Exodus xvi:5, 22-30). The keeping holy of the Sabbath is enjoined in the Fourth Commandment because of God’s having rested on the seventh day, after the creation; and elsewhere (Deut. v:12-15) because of the deliverance of the Hebrews from the yoke of Egypt. Isaiah strongly enjoined its strict observance (see Isaiah lvi:2; lviii:13).

In the New Testament, frequent mention is made of the observance of the Sabbath, the Seventh Day always being mentioned in this connection. Jesus protested against the over-strict enforcement of the custom in his celebrated saying that: “The Sabbath was made for man, and not man for the Sabbath.” Jesus seems to have been a consistent Sabbath-breaker in the eyes of the Jews, judging from the accounts. In the epistles, the keeping of the Hebrew Sabbath is left optional with Christians (see Col. ii:16-17).

The early Christians adopted the custom of observing “the Lord’s Day” (i. e., the first day of the week, or Sunday) to celebrate the resurrection of Jesus Christ. For the first two or three centuries, however, the Christians celebrated both Saturday and Sunday, the former as the Hebrew Sabbath, and the latter as the “Lord’s Day”—the former being regarded as divinely instituted as a day of rest, and the latter as a day especially dedicated to Christ.

But Constantine established the stricter observance of Sunday, the Lord’s Day, and discouraged the observance of Saturday, the Sabbath; and there gradually grew up the custom of transferring to Sunday, the Lord’s Day, the restrictions attached to the Hebrew Sabbath. Some of the earlier Councils of the Church strove to prevent the spread of this identification of the Lord’s Day with the Hebrew Sabbath—but in vain, for the people evidently found it more convenient to consolidate the two days of restriction and rest. Then began for the first time to be used the term “The Christian Sabbath.”

Smith, in his “Christian Antiquities,” says: “The general teaching of the schoolmen follows that of the express declaration of Aquinas, ‘that the observance of the Lord’s Day in the New Law supersedes the observance of the Sabbath, not by obligation of the divine law, but by the ordinance of the Church and the custom of the Christian people.’”

The early Reformers were generally opposed to the Sabbatarian substitution, i. e., the attaching of the restrictions of the Sabbath to the Lord’s Day, but the popular feeling was too strong to be resisted, and the restrictions of the Lord’s day (called then “the Sabbath”) grew more severe, until they culminated in the fanaticism of the Puritans, the influence of the latter being felt

even to the present time. It is a matter of interest to note that in the Middle Ages "the Sabbath" meant only Saturday in England; the term was first used in England in connection with Sunday in 1554, according to the elder Disraeli.

In the present-day Christian theology, two opposing opinions exist, as follows (1) that the Lord's Day (Sunday) is virtually the Christian Sabbath, and that the Old Testament precepts for keeping the old Sabbath have been transferred to the keeping of the new Sabbath, and taken away from the old, by the new dispensation; or (2) that the Sabbath was simply a Jewish institution, and that the Lord's Day is a joyous Christian festival, essentially differing from the Old Testament Sabbath.

In neither of the above opinions, however, is there any real difference of judgment regarding the fact that Saturday is the Old Testament Hebrew Sabbath—the seventh day of the week. The theologians are in full agreement with the ordinary calendar regarding the matter of which day is the seventh day, and also regarding the history of the Sabbath, and the Lord's day, as above recited. These facts, however, while perfectly well known to the pulpits, are generally kept back from the pews, for reasons evidently satisfactory to the former—all of which, however, tends to much popular misunderstanding and confusion on the part of the pews.

To show you that I have not merely adopted some particular theological view; and that I have stuck close to the facts of the case; I ask you to consider the following definition and statement taken from "Webster's Collegiate Dictionary"—surely a good "neutral" authority. Here is what Brother Webster says:

"Sabbath: A season or day of rest; one day in seven appointed for rest and worship, the observance of which was enjoined upon the Jews in the Decalogue, and which has been continued in the Christian church with a transfer of the day observed from the last to the first of the week." * * * **"Sabbath** is not strictly synonymous with Sunday. Sabbath denotes the institution; Sunday is the name of the first day in the week. The Sabbath of the Jews is on Saturday, and the Sabbath of most Christians is on Sunday. In New England, the first day of the week has been called 'the Sabbath' to mark it as holy time; Sunday is the word now more commonly used in all parts of the U. S., as it is in England."

So, we see that Sunday, the "Lord's Day," is not the same as Saturday, the Hebrew Sabbath, at all. The identification of Sunday with the Sabbath was solely an act of the Church Government which legalized an established custom of the Early Christians, as previously stated herein. The citing of the precepts of the Fourth Commandment as valid authority for the restrictions of the Christian Sabbath certainly seems illogical and unwarranted—the Christian Sabbath is based upon the authority of the Church, not of the Fourth Commandment; at least so it seems to unprejudiced observers and to the honest historians of the Christian Church. Personally, however, I do not think that The Infinite is very much concerned over the matter of which day, Saturday or Sunday, is observed as Man's Day of Rest.

The Hebrew custom was a very good one for the old Hebrews no doubt, although a theological reason had to be invented for its establishment and restrictions. The Lord's Day of the early Christians was a day of joy and rejoicing; and it is a pity that it was spoiled by annexing to it the savage restrictions of the Puritans, who out-Hebrewed the Hebrews in the matter of Sabbath-breaking Laws. These old Puritans seemed obsessed with the idea

that all joy was sinful—that it was not so much the sin of doing a thing as the sin of enjoying the doing. Heigho! this is a funny old world, isn't it!

Sorry to disappoint you, friend M. N. O., but I couldn't help it—"Facts is facts!"

MORE FEARTHOUGHT

L. E. D. writes: "I have just read in the writings of ——— that undeveloped spirits may cause sickness, disease, paralysis, premature death, suicide, etc. Tell me is this so. Tell me whether those spirits can make me suffer, attract to me disease, while I am keeping constructive thought in my mind; and thus making useless all my endeavors. I cannot question the statements of this writer, owing to his high reputation, but I cannot believe that all this is true."

My dear friend, there are no "undeveloped spirits" so powerful as is FEAR in the direction stated by you. Fear is the parent of a monstrous brood of foul creatures of the dark; all of these devils and devilkins may be traced straight back to their parent, Fear. The mind of man is as a great belfry, filled with these miserable bats of superstitious fear—all of them the offspring of the old grand-daddy Fear. Kill out the old grand-daddy, and all his offspring vanish. Forget all this rubbish, L. E. D., no matter if some writer of "high reputation" did say it—what does he know about it, more than you do, anyway?

A knowledge of the laws of mental suggestion explains most, if indeed not all, of these "devil" and "spirit" tales of obsession and possession. In the light of the present-day knowledge, is it not a crime to spread broadcast such things—such suggestions of Fear and Terror. The writer (and he is honest in his intentions too, I know him personally) who is sending forth this brood of the devilkins of Fearthought, does not believe in a Devil, at all—yet he is creating devils in the imaginations of other persons by reason of his credulous acceptance of the tales of others less intelligent and less scrupulous than himself. It seems as if the race insists upon having devils—take away Old Nick, and we have a fresh brood of Little Nicks to scare us to death. There would not be this supply unless there was an active demand. The Devil market is always active. Is the mind of Man always to be haunted by these creations of fancy? Does modern advanced psychology spread broadcast its explanation in vain?

Rest easy in mind, friend L. E. D., there are no "undeveloped spirits" to harass you, unless you first create them in your own mind. Man has ever been an active devil-maker—but it is a poor business at the best, so you will do well to keep out of it. There is nothing for you to be afraid of. Forget it! There are plenty of true things to think about in Nature—then why invent fictitious supernatural things to bother and perplex you?

How slowly true education spreads, after all. Superstition is a monster whose fangs are not yet all drawn. There is a better day coming, bye-and-bye; but how long, O Lord, how long it is a'coming!

FLIPPANT? NOT AT ALL

E. S. W. writes: "The only fault I have noticed in your magazine is the 'Questions and Answers' department. No doubt you will smile at this criticism, which is that often your replies are flippant and unsympathetic."

Dear me, dear me! I thought that I had explained the "unsympathetic" objection in a recent issue of the magazine—I must be pardoned for not saying much more on the subject here—it makes me blush to discuss questions of this sort. Dear lady, if you could only know just how sympathetic I can be on occasions, how understanding, how tender in my appreciation, you wouldn't

have the heart to chide me so. My apparent lack of sympathy is only a big bluff that I set up to keep from having my tender sympathies and sensitive emotions taken advantage of. Why, if I were to sound the sympathetic note in these answers, I would bring upon me such a flood of soulful communications that I would have to fly for refuge to some cave in the wilderness. Nay, nay, madam! I must forswear the joys of universal sympathy and understanding, in order to keep my emotional balance. I dare not risk a "sympathy shower"; so I set up a forbidding front, and look as cross as the proverbial "bear with the sore head"—but it's all a bluff, milady; strictly between ourselves, it's all a big bluff. But don't breathe it to a living soul, please—keep it a secret, as I have done.

As for the charge of flippancy—pray absolve me from that charge. I do not wish to be flippant, indeed I do not! But somehow, like Anna Held, who "couldn't make her eyes behave," I just can't make my pen behave. I can't help seeing the funny side of things—for it always is there to be seen by those who have the gift (or the affliction, call it whichever you will)—and the first thing I know, out it comes in writing.

And, then, my dear lady, if you only knew how tired I get of looking serious and sober, and of writing heavy, serious philosophical books and things, you would not begrudge me my few hours of "flippancy" each month in writing the answers to the questions asked me. Just so I "get over" the real answers, what does it matter? What is a little flippancy between friends, after all? Give a feller a chance!

HERE'S A PUZZLER

Dreamer, an unknown personage, whose address is Solon (K. S. Ry), India, is sending to magazines and writers all over the world the following problem for which he wants a solution. He purposes publishing these replies in a book, some of these days. Here is his question and problem:

"A gentleman in sound health, both physically and mentally, is having one and the same dream almost every night, in which he addresses an assembly of men, the majority of whom are his friends and acquaintances. In his dream he explains to his friends that it is a dream, and all the people before him are the creatures of his dream. Some of the audience ask him what proof he has to give them that he is right in what he asserts. The dreamer in his dream gives all the psychological and philosophical arguments at his command in support of his conviction, but his dream friends remain unconvinced. Now, the dreamer, who is very much puzzled, wants to know how he should proceed to convince those creatures of his dream, during the dream state, that it is really a dream. He wants a solution for his problem."

Of course those of my readers who are well up in Oriental metaphysics see the motives back of this little story, and will smile at its apparent naivete and ingenuousness; and they will realize what such proof would really mean. But to the rest of us, the little story will simply seem as a curiosity. It reminds us of the story of Alice in Wonderland, when they told her that she was only a part of the dream of a dreamer, and that she must be careful not to awaken the dreamer, else woof! where would she (Alice) be in such a case. You will remember that Alice would have none of that sort of talk—she was nobody's "little dream girl," not a bit of it! And that is what we will naturally say, of course; but, for that matter, that is what the fellows in the

Dreamer's dream are saying, also! It is as hard to convince those stupid dream fellows as it is to convince us bright, wide-awake fellows, isn't it? What a stupid lot they must be not to realize that they are but dream fellows, and that the Dreamer is the only honest-injun, really-and-truly, sure-enough, regular fellow on the scene!

Surely it must be easy to furnish this Dreamer with his convincing argument—I shall pass it on to those of my readers who like to solve problems of this kind. If any of you evolve an irresistible argument for the Dreamer, I wish you would let me know what it is—I have some slight interest in the subject myself, for to save my life, I don't believe that I could get up a convincing argument for those dream boys. Try your wits on this—it will be good mental exercise for you.

EXPRESSION

Constructive expression of oneself is one of the greatest joys and one of the greatest **NEEDS** of life; and as long as one's life exists—in this or any other sphere—so long I imagine will that need be present, and the joy in its fulfillment.

—Edward Carpenter.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

of "Advanced Thought," published monthly at Chicago, Illinois, for October 1, 1916.
State of Illinois, County of Cook—ss.

Before me, a notary public in and for the state and county aforesaid, personally appeared Arthur Gould, who having been duly sworn according to law, deposes and says that he is the owner of "Advanced Thought," and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to-wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are:

Publisher, Advanced Thought Publishing Company (Not Inc.), 168 N. Michigan Ave., Chicago, Ill.

Editor, William Walker Atkinson, 168 N. Michigan Ave., Chicago, Ill.

Managing Editor ditto.

Business Manager, Arthur Gould, 168 N. Michigan Ave., Chicago, Ill.

2. That the owners are: **Arthur Gould**, 168 N. Michigan Ave., Chicago, Ill.; **Advanced Thought Publishing Company (Not Inc.)**, 168 N. Michigan Ave., Chicago, Ill.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are (if there are none, so state): **None**.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

(Signed.) **ARTHUR GOULD.**

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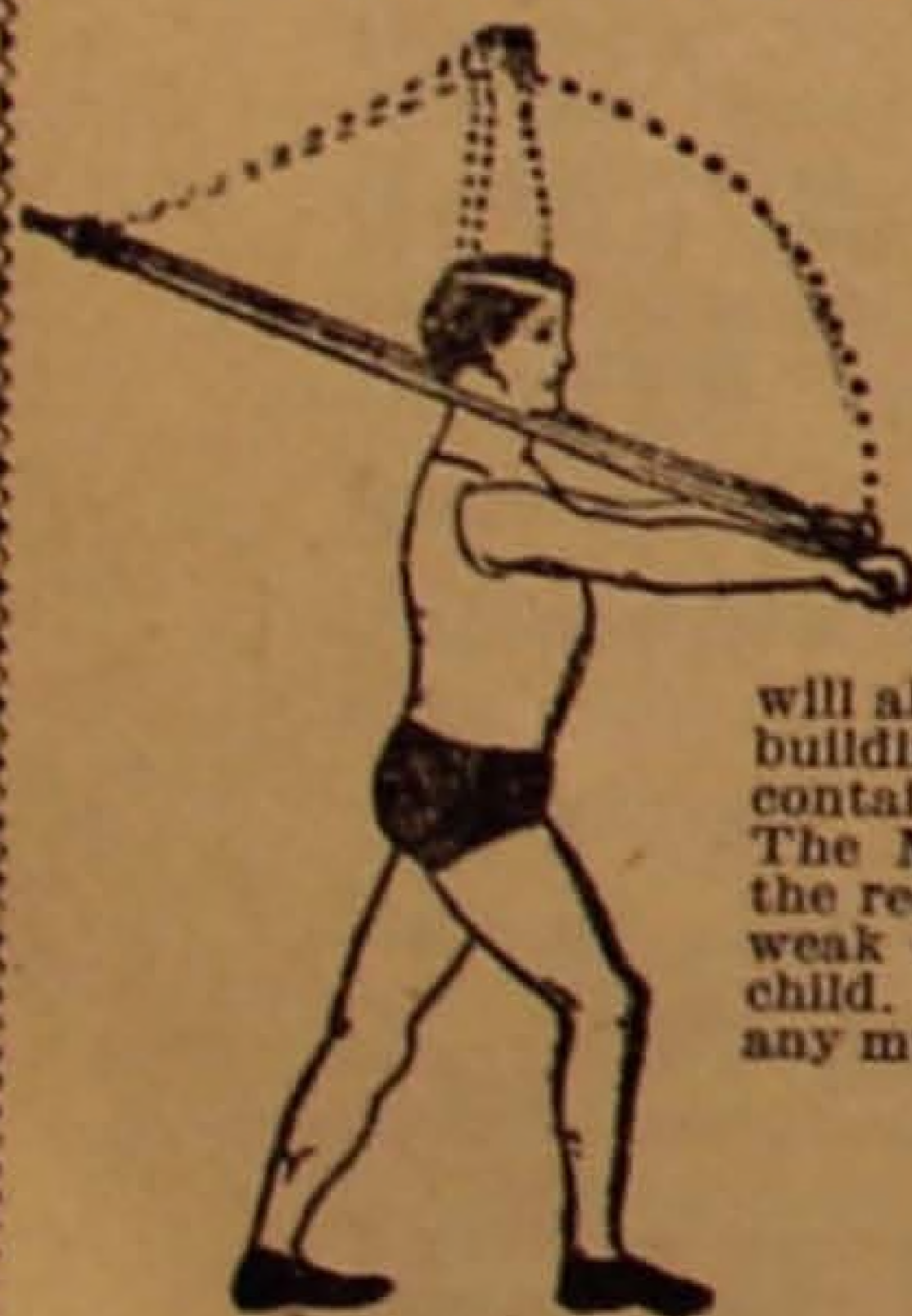
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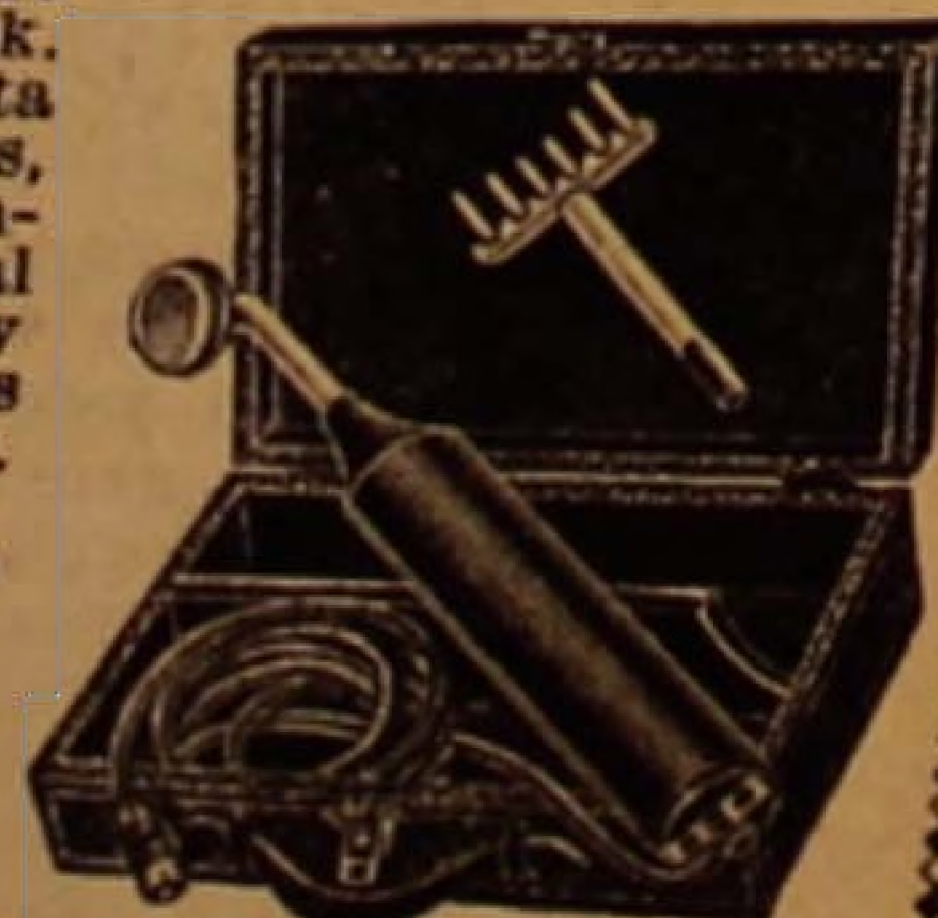
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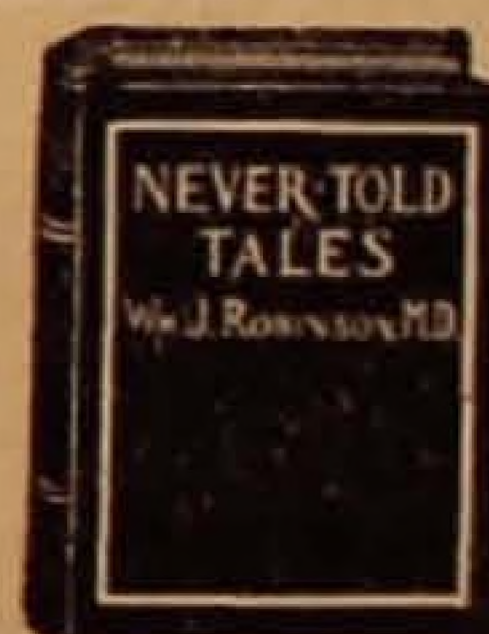
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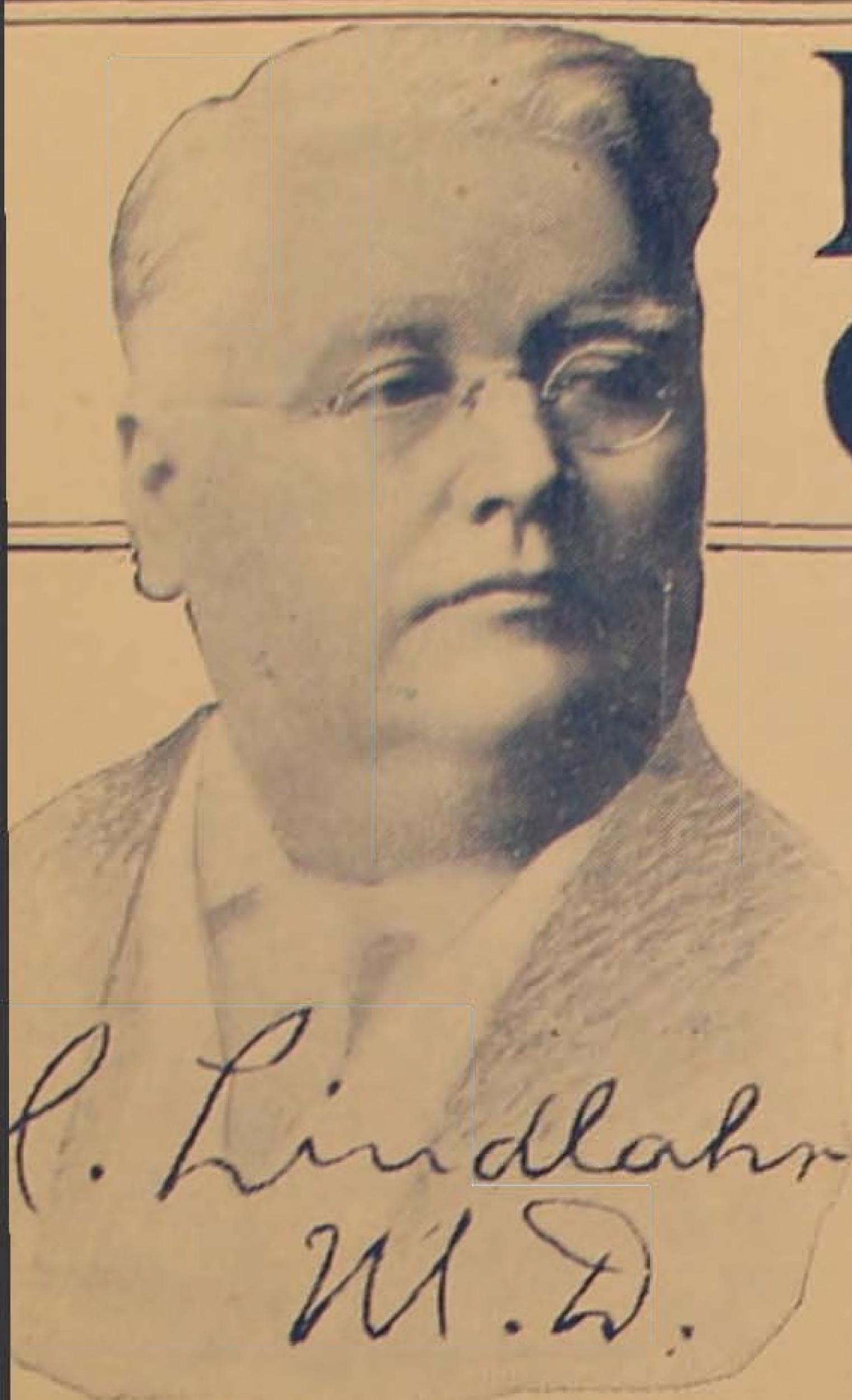
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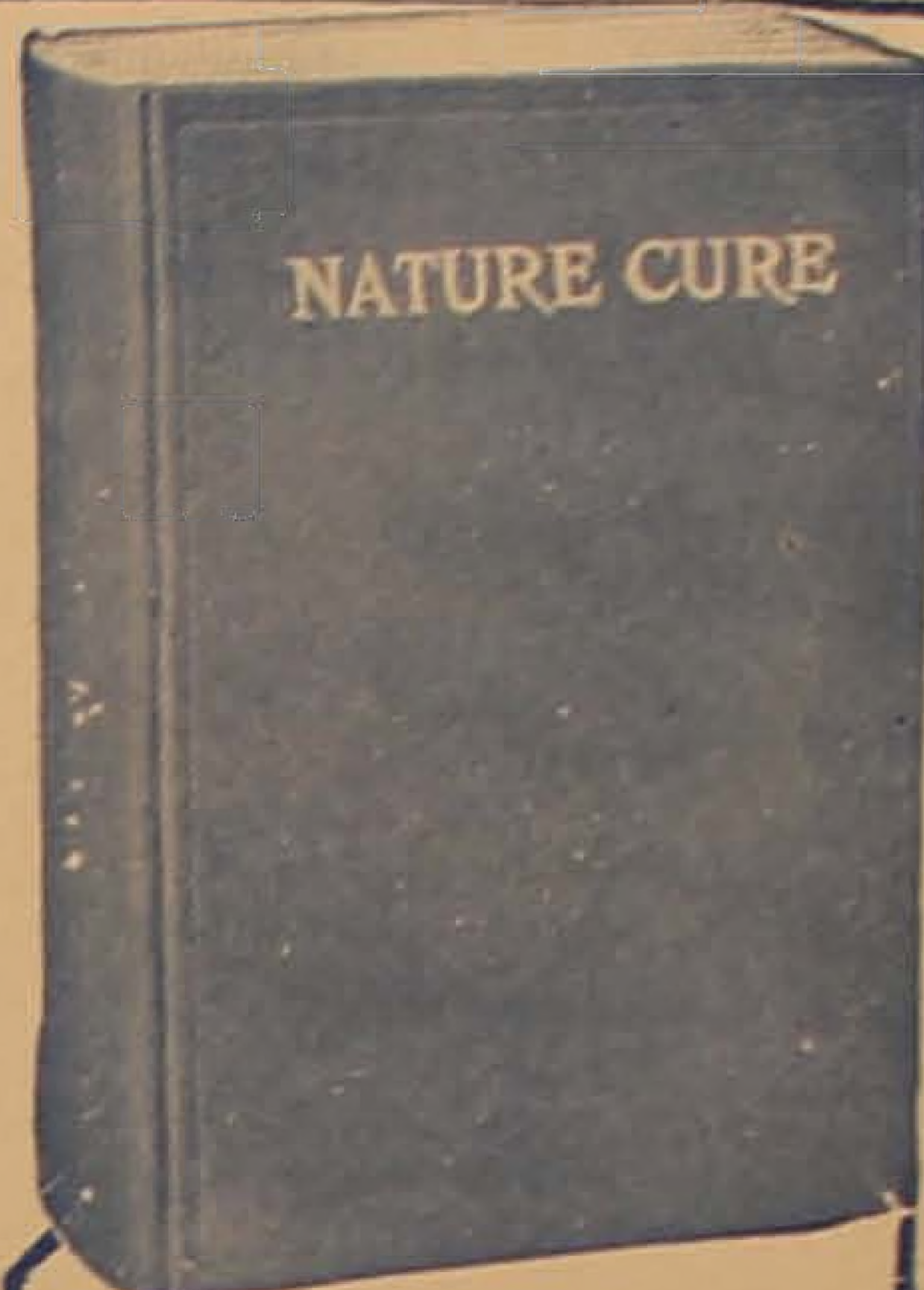
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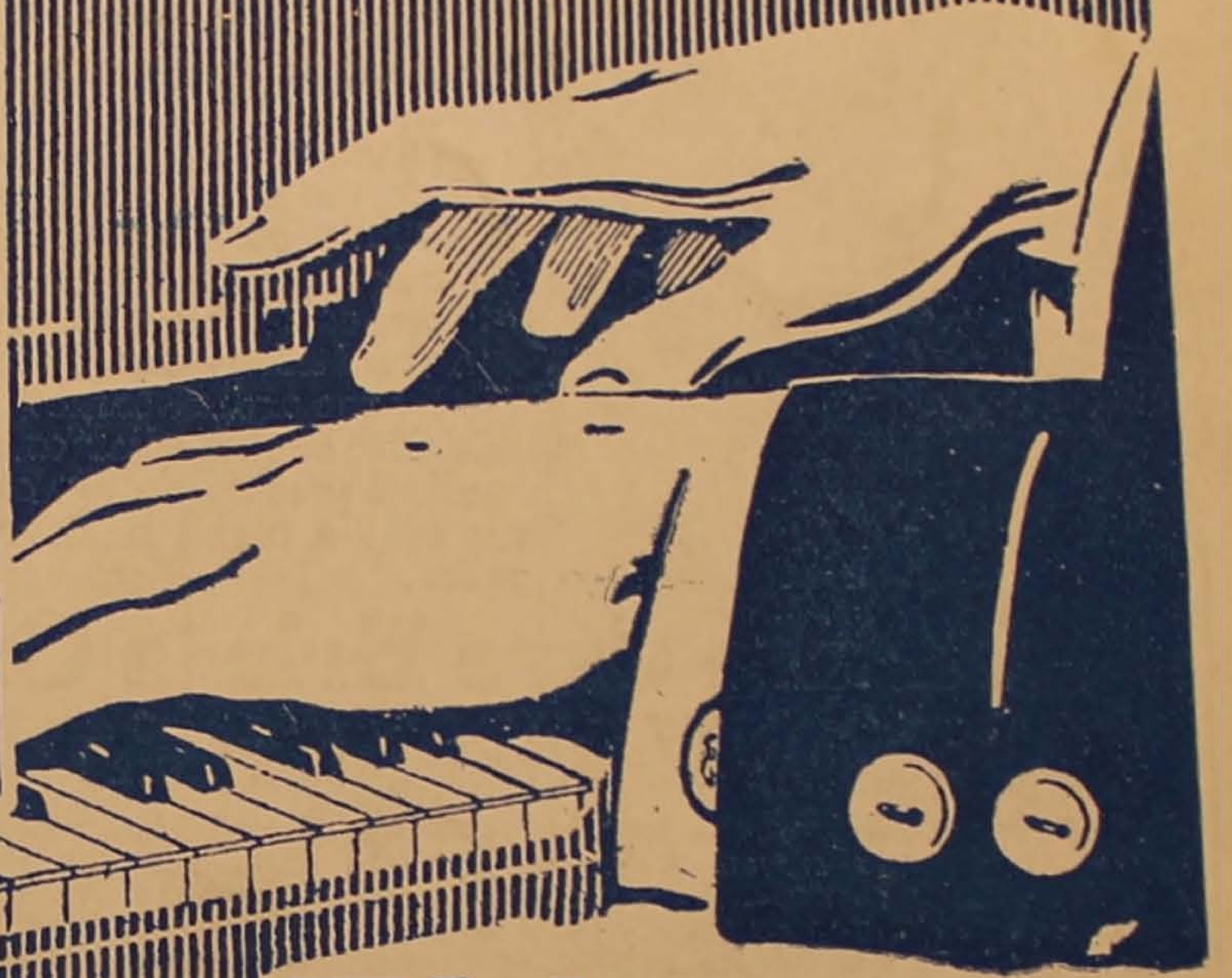
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